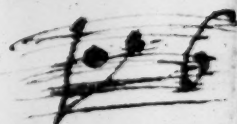


THE
VNCA SING

2.

OF

HERESIE,



OR,

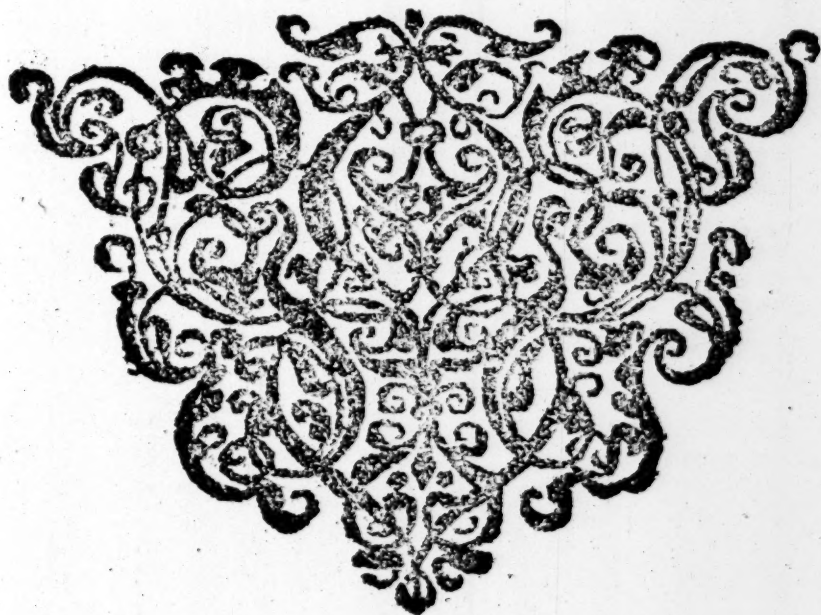
THE ANATOMIE

OF

PROTESTANCIE.

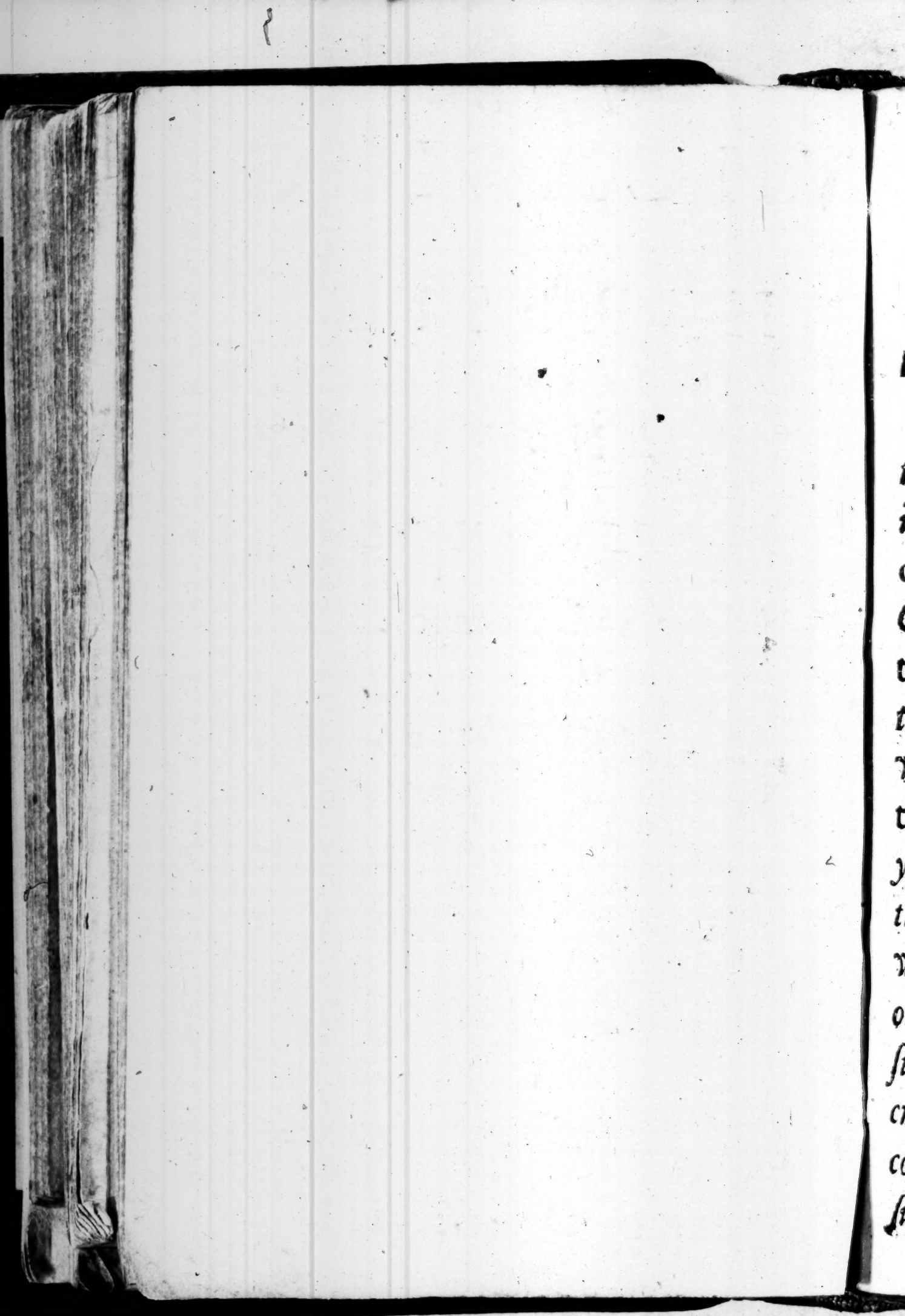
Written and Composd by

O. A.



Cum Licentia Superiorum.

ANNO DC. XXIII.



To the Reader.

Christian Reader,

THough the diuell in no age euer wanted his emissaries, and Antichrist agents, who busilie laboureth in sowing tares & death-bringing darnel in the purest corne-fields of Gods Church, & like cunning Mountebankes, left no wily inuention vntried, which they supposed might any way serue to vent their adulterate theriaca & bastardly balsamum; yet he had neuer such hopes to store the vast caues of his infernal mansion with Christian soules, as in this age of ours, in which whole swarmes of Apostates, and deceiuing Ministers, are crept into the Church, introducing (according to the Apostles prophesie, sundrie sects of perdition, by setting a-
+ 3 breach

To the Reader.

broach, the infectious, pestilent, and long-since condemned dregges of heresie, brewed by Simon Magus, Cerinthus, Cerdon, Manichæus, Acrius, Eustachius, Vigilantius, and other such subiects of Abaddon, and after barrellled vp by Belzebub, and carefully reserued in his chiefe cellar; where though with long standing they were growne mustie and stincking, yet by powring in the barme of libertie, they haue made them flower againe, and by hanging forth the Iui-bush of Noueltie (set out and garnished with Rhetoricall flowers) haue drawne more customers then bells wi-liest counsellor durst euer hope for.

For the better discoverie of all which infectious potions, and vtter dismantling of such lewde Mountebankes, which like Egyptian locusts couer the face of this some-time Angelike

To the Reader.

He, depopulating her once flourishing vineyardes, and sweete-senting gardens, I present thee with this ensuing Treatise, in which thou shalt find plainly demonstrated, That Luther, Calvin, Zwinglius, and other Prime-doctors of Protestancie, were (by their owne confessions) baptized and brought up in the now Roman Catholike Religion, and only by their apostacie gave life and being to Protestancie, and that the Protestant Martirologies, Callendars, and genialogical tables, consist either of confessed Papists, knowne Schismatikes, detested heretikes, wicked Athiests, accursed Magitians, Sacrilegious thieues, or notorious Traitors.

That all the chiefe doctrines, and principles of Protestancie, are old condemned heresies; and that the most damned heresies that euer were hatch-

To the Reader.

ched in any age, haue bene fostered, cherished, and defended by the chiefe doctors in the Protestant Church.

3 That no Protestant, especially of the Caluinean sect (which are commonly knowne by the names of Protestants here in England, of Puritants in Scotland, of Caluinists in Sauoy; of Sacramentaries in Heluetia; of Hugonettes in France, of Picardes in Bohemiah, and of Gomorists, Arminians, Remonstrants, Contraremonstrants in Holland, and other partes of Germanie) can be said (if he follow the doctrines of his chiefe doctors) to beleue aright any one Article of the Apostles Creede.

4 That the God of the Protestants (according to their chiefe doctrines, & the famous confessions of some of the the same fraternitie) is no other but a diuell of hell.

The

To the Reader:

The due consideration of either of which heades or chapters, vwill abundantly fuffice to perswade anie man that is carefull of his saluation, and hath not made a couenant with death & hel, to fly the felle vship of this heretical fraternitie, & haste to the rock of that true Roman Catholike Church, from vvhose top, Luther, Caluin, & other their Cymists (by the incitements of the flesh, the vworld, and the diuell) casting them selues headlong, fell into the sea of heresies in vvhich to be by death drenched, is to eternally lost, and certainly swallowed vp in the Charibdis of hells bottomlesse abisse.



THE CONTENCE *of the first Chapter.*

THAT *Luther, Calvin, Zwinglius, Bucer, Osiander*, and all other prime Doctors of Protestancie vvere by their ovne Confessions, borne, baptized, and bred in the Roman Catholike Church, and by their false beganne Protestancie; that the said Luther, (by his ovne and most other chiefe Protestants assertions, vvas the first knowne Protestant, a sonne, vwith out a father, and a scholler vwithout a master.

That neither *Illicius*, *Fulke*, *Foxe*, or *White*, in their pretended bedrowe of Protestant vvitnesses, haue produced one true Protestant; but haue shamefully stuffed their Catalogues vwith many knowne and confessed Roman Catholikes, infinite store of desperate heretikes and a multitude of infamous persons, &c.

*The contents of the second
Chapter.*

THat the chiefe doctrines & principles of the Protestant Religion viz. That vve may be saued by faith onely; that there is no free vwill to good; that children may be saued without baptisme; that Christians enioy not the veritie of the olde figures; that the Sacraments doe not conferre grace; that the commandementes are impossible to be kept; that Christians are not tyed in conscience to performe the Lawvs of the church, or common vveale; that all thinges happen by ineuitable necessitie; that Christs and S. Iohns baptisme vvere all one; that the Church may be for some time inuisible; that Altars, holy oyle, and the like are to be contemned; that approoued generall councils may erre; that the dead are not to be prayed for; that Images are not to be set vp and vvorshipped; that Matrimonie is of equall merit vwith Virginitie; that Christ is not Realie
in

in the Eucharist; that the Saints can neither heare our prayers nor helpe vs; that the Sea of Rome is the seate of pestilence; that Indulgences are of no worth, &c. are old condemned heresies.

*The contence of the third
Chapter.*

THat the chiefe Doctors of Protestancie, teach a pluralitie of gods; cannot well brooke the word Trinitie; deny that Christ is God of God; or that the Essence of the Father was communicated to him; affirme that Christ was inferiour to his Father, as touching his diuinitie; maintaine that Christ is his Fathers vicar, or vicegerent as he is God; that he had two persons; that he was subiect to ignorance and vicious affections; that he is not omnipotent, nor able to doe many things; that he cannot be adored without Idolatry, because his humanity is ioyned to his Godhead; that the blessed virgin remained not a Virgin in, & after her child-

child-birth; that she vvas subiect to
the infirmities of other vvomen in
child-bearing; that Christs natiuitie
and incarnation vv ere no vvay meri-
torious; that Christs diuine nature
vv as crucified, suffered and dead to-
gether vvith his humaine; that his
corporall death vv as nothing auaille-
able, &c. that Christ died not for all
men, but for some fevv; that Christ
descended not at all into hell; that his
soule lay together vvith his body in
the graue; that he freed not the Pa-
triar kes and Prophets in his descent;
that he could not raise himselfe from
the death by his ovvne povver; that
his Resurrection & Ascension vv ere
no vvay miraculous, &c. that men
neede not feare that their vvorkes
shall come into iudgement; that the
holy ghost hath a distinct Essence
from the Father and the Sonne; that
he is vnequal to the Father and the
So nne, &c. that the church may erre
in fundamentall points; that it vv as
inuisible for a 1000. years together at
lest, &c. that mens sins are neuer truly

remitted; no not in baptisme, &c.

*The consence of the fourth
Chapter.*

THat God (according to the Protestants expresse doctrines) doth not onely permit, but force men to sinne; that some men by naked decree of God, without any desert of their owne, are Predestinated to eternall damnation; that howsoever God affirme that he would haue all men saued, yet he neuer meant so; that the most vvicked persons that euer vv ere, vv ere of God appointed to be vvicked, euen as they vv ere; that the diuel is but Gods agent or instrument, and doth but vvhat God commandeth him, &c.

8



TO THE RIGHT
worshipfull Doctors : to the
Worshipfull Maisters : and to the
worthie Students of the
Vniuersitie of Oxford.

BEing admonished by a deare friend of myne,
that this Treatise was defectiue, in that it
wanted an Epistle Dedicatorie. I considered
with my selfe, and resolved to recommend it vnto
the Vniuersitie of Oxford, in respect that it was
penned by a Scholler, and sometime a student of the
said Vniuersitie. And I my selfe in my youth sucked
the breasts of that Nurse. Often admiring the pur-
ple robes and decorum of the Doctors: accounting
of them, as of the Senators and Sages of England.
But yet euer detesting schisme and heresie in my
hart, being by Gods prouidence and goodnes euen
acunabulis from my cradle inclyned to Catholike
faith and Religion. Whereupon I left my natiue
soyle, and trauelled into forrayne Countries, where
often reflecting with astonishment, that men of that
outward grauitie, eloquence and learning should
be so ouer-shaddowed with so darke a cloude of
error, schisme, and heresie, and of so weake a iudge-
ment as to thinke all the world to be ecclipsed,
and that the light of the Gospel could shine onely
from *Martin Luther*, and *Peter Martir*, two Apo-
stata Fryers, or any such rabble. Returning into my
Countrie, especially since his Maiesties happie
raigne ouer Great Britaine. I ioyed much to see, as
it were at our time, the prime places of Prelacie oc-
cuppyed

The Epistle

The prime
place of su-
premacie
in Englad.

cupped by Oxford men: as Canterburie by D. Abbot
Yorke by D. Tobie Matthew, Winchester by D.
Bilson, Durrahm by D. James Rochester by D. Puke-
rig. London by D. King, an Eloquent Pulpit man,
who was vexed long with a grievous painefull
sickenesse of the stone. Oftentimes *afflictio dat in-
tellectum*. There vvas a constant report, that he de-
sired a Priest before his death, and to die a member
of the Catholike Roman Church; If the report were
true, a memorable note of Gods grace and goodnes;
If not true, the vvorst to himselfe: wherefore my
innated affection towards your persons, and the
place, vrgeth mee to dedicate this Treatise vnto
you, hoping that it may vvorke some good effect
among you.

The lear-
ned Do-
ctors who
left Ox-
ford for re-
ligion.

Cardinall
ALLEN.

2. Now hauing named the vvorthie men of
Oxford for their prime place for Prelacie. I must
not omitte the more vvorthie men for good life &
learning, vvho left all vvorldly preferment, enter-
tayned banishment, vvndertooke voluntarie po-
uertie, and forsooke all delights and pleasures of
this land for their Religion, and for the profession
of the Catholike Roman faith, and for the saluation
of their soules. And first I name *VWilliam Allen*,
Doctor of Diuinitie, professor and reader of the
Diuinitie lectur in the Vniuersitie of *Doway*, the
first Founder and President of the English Col-
ledge at *Doway*, vvho vvvent vp to Rome and ob-
tayned of Pope *Gregorie the 13.* the foundation of
that Seminarie, and exhibition for a certaine num-
ber of Schollers there to be maintained After vvard
in Pope *Syxtus quintus* time, he vvvas called to Rome
again, and there created Cardinal, the 7. of August,
anno Dom. 1587. vvhen hee receaued his Cardi-
nals Hatte, the Pope pronounced these vvords. *Ego
creato Ducem, principem, socium regum, Cardinalem
Anglie, & fratrem meum.* A worthe title for so
vvorthie a man. Secondly, I name *D. Andoeu*, or

Open

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Open Lewes an Oxford man, vvho vvvas Reader of
 the Law lecture in the Vniuersitie of *Doway* for
 some yeares, after sent for by the Metropolitan of
 Cambray, and by him sent to Rome, to negotiat im-
 portant businesse of his, vvch happely being per-
 formed, he remained there, and vvvas made Refra-
 darie to the Pope *Gregorie* the 13. and Vicar general
 vnder the Archbishop of Millan, *Carollus Bor-
 meus* the Saint: after elected and consecrated Bi-
 shop of Cassana, and visitor general in Rome vn-
 der *Clement* the 8. and in election to haue bene
 Cardinall. if he had not bene prevented by death.
 What should I name *D. Harding*, *D. Sanders*, *D.
 Briflow*, *D. Stapleton*, vvith other Oxford men all
 most famous for learning as their vvorkes written
 against the heresies of this age, now extant doe de-
 clare. *Gregorie Martine*, *William Reonals*, *M. Ra-
 stall*, *M. Marshial*, Licentiat in Diuinitie, and ma-
 nie others for breuities sake I doe omitte worthie
 members of the Vniuersitie of Oxford. Among the
 Fathers of the Societie, *Edmund Campion*, *Robert
 Parsons*, a famous writer, with others. Reuerend
 Priestes, I thinke I may say descending from the
 same Nurserie, aboue a hundred. *D. Barret*, *D. Wey-
 thington*, both Oxford men, and Presidents succes-
 siuely in the Colledge of Rhemes and Dowaye. And
 now speaking of the gouernours of Colledges, I
 cannot omitte to letaine and number in this rancke
 the now present President, *D. Kellison* (although
 not an Oxford man, yet I know a well-willer to that
 Vniuersitie) a mylde *Moyties* for his gouernment,
 readie to giue content to all men, a louer of lear-
 ning, a premoter of pietie, a great writer. Shall I
 omitte *D. Cicile*, who was Almner and Confessor
 vnto the syster of *Henrie* the third K. of France, and
 wife and Queene to *Henrie* the 4. *D. Bagshaw*. *D.
 Bishoppe*. I cannot but admire and praise the prou-
 dence and goodnesse of Almighty God in this time

D. LEWES
*Archbis-
 hoppe of
 Cassana.*

*D. HAR-
 DING and
 others.*

*The Presi-
 dent of
 Doway.*

D. CICILE

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of persecutions, to consider men who haue left their countrie, accepted of banishment, content with pouertie, abrogated the world, without al hope of preferment, yet aduanced aboue all expectation. Therefore looke at this present, and cast your eyes

D. GIFFORD
Peere of
France.

vppon D. Gifford, in his youth a scholler of Oxford, if I mistake not, went ouer the seaes, was a *lumnus* of the Colledge of Rome, after became Reader of Diuinitie in the English Colledge of Rhemes, and now promoted by *Lewes* the 13. King of France, to be Arch-bishop of Rhemes, Metropolitan, and Peere of France, for his learning, for his pietie, for his eazle against the Hugonettes of France, an excellent Pulpit man, who Preached before the King at Paris, a whole Lent. In Germanie we had D. *Turner*, an Oxford man, in the Vniuersitie of *Ingolstadt*, heighlie esteemed for his learning, eloquence and Oratorie. D. *Spetherie* vvas Theologus to Cardinal

D. ELIE. *Palcat*, Archbishop of Bolonia. D. *Elie* was reader in the Vniuersitie of *Mossapoat* in *Lorayne* manie yeares for his learning in the Law, cannon & ciuil, famous, his elder brother sometime was President of the colledge of *Iohns* in Oxford, he was a Priest in *Queene Mariestime*, and dyed in the latter time of *Queene Elizabeth*, a prisoner in the Citie of *Hereford*. If I should vndertake to capitulate or reakon all our renowned Confessors and Priests, now laboring in England, or detayned in prison, or dead, I should be ouer-long.

O Oxford, Oxford, thou that hast had so manie worthie men that haue fledde from the seate of Pestilence, and nurse of schisme and heresie into forraine nations and countries, and haue for their learning, pietie and deuotion, bene heighly aduanced abroad. Consider also how many Martyrs haue dyed, how manie Confessors, how many Priests haue bene and are imprisoned at home, for profession of Catholike Faith and Religion. And thou

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thou vvhich should be the lanterne of the Land, the Pillar of light, the schoole of learning, the mother of peace, the nurse of pietie; art now become the darke cloud of heresie, the foggie mist of Egypt, the mayntaine of schisme, the strength of Puritanisme, and mistrisse of ignorance, &c.

Wherefore this little Treatise is addrested vnto you, Maisters and students of Oxford, and you who are in purple robes, as Senators and Sages of the land, that you may vncase your selues, cast off your viscards, expel the rauening Wolfes. And know your selues, and acknowledge your errours, schisme, and heresie, and returne to your mother Church, *benigna mater est*, she is a louing mother, to receaue you. Hell gates cannot preuaile against her, she hath the holy Ghost to assist and direct her in all truth of doctrine and maners, and good life.

You know the Arch-bishop of Spalata, a learned Prelate, as you all confesse, he conuersed with your prime Prelate, visited your Vniuersities, enformed himselfe of your doctrine, wayed your Church, & Congregation, in his prudentiall ballence, and found you *minus habens*, to want wayt, to be schismaticall: he retyred himselfe with desire to returne home againe, not for that he mislyked his enter-taynement; for he was highly esteemed of his Maiestie, much honoured of your Prime Prelate, welcomed by the Nobilitie, he had large maintenance 800. or a thousand pounce reuenew *per annum*, whereby hee might commaunde all the delicates, delites and pleasures that the land could yeeld, yet not satisfied in conscience, nor content in minde, labored to get licence of his Maiestie, to returne, which he obtained, or else was commanded by him to depart the Realme. Why did he thus? but reflecting vpon his estate, being aged, to prouide for death, to forsake schisme, to saue his soule. I am credible informed, being vrged to declare his minde,

Archbishop
of Spalato.

His depart-
ture.

The Epistle.

*His sen-
sure of the
Church of
England.*

*Schisme be-
gon by K.
HENRIE
the 8.*

*He con-
uicted the
Cardinal,
& Cleargie
of premi-
nre.*

*Overthro-
wed all the
Religious
houses.*

minde, & what he thought concerning the Church of England; he clearly answered, that it was but a schismatical Church, a part diuided from the bodie myſticall of Chriſt, a congregation that had forſaken the mother Church of the world. Conſider and ruminare well (you worthe ſtudents) the ſentence and cenſure of this learned Prelate. Out of all doubt, there is no ſaluation, but in the true Church.

There is not the meanest among you, if he doe but read the *Annales* of *M. John Stowe*, but he ſhall clearly vnderſtand, how, & when the ſchiſme began in *K Henrie 8.* his time, v who after he had raigned 20 yeares in peace with the Church of Rome ſee- king a diuorce from his lawfull wife *Q. Katherine*, which the mother Church of the world neither could nor would graunt, or permit, the King being much diſcontented, & deſirous to obtrayne his purpoſe, beganne his ſchiſme, made himſelfe head of the Church of England, and by acte of Parla- ment, vnted the title to his Emperiall Crowne, a thing *inaudicum*, and neuer by any Chriſtian Prince praſtised before, vnleſſe *Iulian* the Apoſtata at- tempted it. After hee had thus diuided himſelfe from the Church of Rome, and eſtabliſhed his au- thoritie of headſhepp, he preſently quarrelled with the Cardinal, Biſhops, and Cleargie, and conuicted them of a preminre; ſo that they were forced to compoſe with him, for a hunder thouſand pounds, which ſome they payde euerie pennie, and not content with this, but by Parliament alſo con- fiſcated all the landes and goodes of the religious in his Kingdome; and ſo like a wilde bore, depopu- lated and deſtroyed the Vineyard of our Lord, and overthrew ten thouſand Churches and Chappels, which were erected, buylded, and maintained by his Predeceſſors, and aunceſtors, and by the deuo- tion of his Nobilitie, and pietie of the people of this land. And within ſome yeares after, he ſpoyled
the

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the sepulchers and shrines of the Saints, and what was gold and siluer, and pretious stone, either by oblations, offerings, or other waies not fearing faciledge a whitte, he tooke without scruple. And from one Chapple of S. Thomas of Canterburie, were nine or ten waynes loaden awaie with the wealth of that one place. He also put downe and robbed all the holy places of pilgrimages, frequented and vsed by deuout people in former ages in this land.

*Spyed
the sepul-
chers of
Saints.*

*Put downe
all Pilgri-
mages.*

And to omitte other of his good vvorkes, in the 38 and last yeare of his raigne (a thing vvorrh the noting) hauing had warres vvith France, and peace being concluded, it vvvas proclaimed by Harraids, vvith sound of trumpet the 13. of Iune, being Whitsonday, and the same day a general Proceffion commanded. in vvwhich vvwere borne all the richest syluer Croffes in London, of euerie Parish one, and the Priestles in their richest Coapes. This Preceffion came from Paules Church through Cheape and Cornehill, vp to Leaden Hall, and so vvvent backe to Pauls againe. This vvvas the last shevv of rich Croffes and Coapes in London For shortly after all those Croffes and Coapes, vvwith other the Church plate vvwere commaunded, called for, and taken by the Kinges Officers into the Kinges Treasure and Wardrope, and neuer scene afterward. And so vvwere cunningly all the Churches of London robbed on a daye. This vvvas one of the last good vvorkes this Church-robber did. For in Ianuarie after he dyed an excommunicated person, vvwhich excommunication vvvas published by Pope Paule the 3. thus beganne the schisme in England.

*Robbed all
Churches
in Londō.*

Then succeeded Edward the sixte, a childe, a boye of nine yeares of age, vvho continued the schisme, he had the title of supream head immediately in earth vnder God, of the Church of England and Ierland. He had two Vnckles, the Seimers by the

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**K. ED-
WARD**
established
the schisme

*Pride of
two Vn-
cles.*

*L. Ad-
miral be-
headed.*

*L. Prele-
ctor be-
headed.*

mothers side, the one L. Protector, the other L. Admiral of England, both infected in German heresie. Presently the first yeare they beganne to alter the face of Catholike Religion, which K. Henrie his Father left, commanding the Rood, the Crucifixe, and all Images of Saints, in Churches to be pulled downe, forbidding beades, holy vvater, and other ceremonies, repelling the statute of the sixe articles made by *Henrie* the eight, also commanded by Proclamation, the Communion to be ministred vnder both kindes vnto the people, and service to be in the English tongue, Altars of stone to be taken dovvne, and communion Tables of vvood to be set in their roome. The new booke of common prayer vvvas published by *D. Ridlie*, at Pauls Crosse, &c. Pride vvould not suffer these two brothers peaceably to raigne together. *Thomas* Lord Admiral, vvvas condemned of heigh treason, and beheaded at Towver hill. 3. yeare of *Edvvard* the sixt. Shortly after by the cunning of the Lord *Dudlie*, Duke of Northumberland, vvho aymed to settle the Crowne in his ovvne blood, by the mariage of his fourth Sonne, vnto the Ladie *Jane*, daughter of the Duchesse of Suffolke, vvwhich indeed vvvas by him attempted, but he fayled in his purpose; *Edward* Duke of Sommerfet, L. Protector, vvvas committed to the Towver of London the 14. of October, the fourth yeere of K. *Edward* the sixt. But deliuered out againe the 1st of Februarie for that time. But the first of December follovvng, vvvas arraigned at Westminster, of fellonie and treason, and tryed by his Peeres, and acquitted of treason, but found guilty of fellonie, and the 22. of Ianuarie, beheaded at Towver Hill. the fifth yeere of King *Edward*. Thus the schisme beganne to be settled by the two Vncles (but G o d shewed his Iudgement of them) and had thought to haue bene continued by the Duke of Northumberland (although he died

Cath

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Catholike) for K. *Edward* being sicke of a Consumption, the Duke married his fourth sonne, the Lord *Gifford*, vnto the Ladie *Iane*, eldest daughter to the Duke of *Susfolke*, her mother was called *Mari*, the second daughter of King *Henrie* the tenth and sister to *Henrie* the eight.

King *Edward* being dead, the Ladie *Iane* by the Duke vvas proclaimed Queene. But God being for the vvoman, Queene *Mari* obtayned her right, had the Crowne, and raigned after her brother *Edward*, she restored Catholike religion, reunited her selfe to the Sea Apostolike, returned to the Mother Church of Rome, disanulled the title of the head of the Church, caused this Realme to be absolved from the censure of schisme, and so mayntayned it during her life.

Q. *MARIE*
renounced
the schisme.

After her decease, Queene *Elizabeth* succeeded, and she altered all againe, and tooke to her selfe, being a vvoman, to be head of the Church of *England*, restored the scisme vvwhich vvas let vppe in the K. *Edward*'s time, by his two Vncles, she settled Protestant religion, depriued the Catholike Bishops, &c.

Q. *ELIZABETH*
restored the
schisme.

Whether she did this vpon zeale of Protestant Religion, to be the true vvay to saluation: It is doubtfull, because she professed her selfe a Catholike all Queene *Maries* time, and vvas so brought vp in her fathers dayes.

Therefore it is thought she being a vvoman, did it vpon policie feare and reason of state. In policie she knowv her next successor in all right to be a Ladie as vvife, and valiant as her selfe, vvwhich was the L. *Mari*, Queene of Scotland, & vvife to *Francis* K. of France, vvith all to be a constant professor of the Catholike Religion. Therefore to make her subjects sure vnto her, thought it in policie fit to winne them to a religion contrarie to hers. She alvvayes feared (as shee might indeede, knowing her

The reason
to restore
schisme.

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her owne estate) to subiect her selfe to the Church of Rome, vvhich vvould neuer giue consent to graunt that the diuorce of Queene Catherine vvas lawfull; but contrarie approoued her marriage to be good, neither vvould allow that her Father King Henrie should haue two vvives at once, and so consequently, disapprooued and annulled the Marriage of Queene Anne her mother, as illegitimate. By vvhat motives, or reason soeuer she vvas mooued, I know not, but it is certaine she reestablished and continued the schisme from the Mother Church, the Church of Rome.

K. JAMES
maintain-
eth the
schisme.

And King IAMES our Soueraigne, vvho now by all right of succession raigneth, came into this Kingdome, not with sword, nor yet vvith gard of men; but vvith a ryding rodde in his hande, in all peace, vvelcome of all, receaued of al, and being a Protestant, so brought vppe from his Cradle, promised to maintaine the Religion hee here found, which he hath and doth performe.

Thirdly, you may vnderstand, the ingresse and progresse of the schisme of England, and vvhar vvill be the egressse vvee leaue to the prescience and protection of Almighty God, *Qui omnia nouit & suauiter disponit.*

Church.

Roman
faith re-
commended.

Rom. i.

vs. & 13.

Thus to retorne vnto you the purple Sages, & Doctors of Oxford, Vncase your selues, put off your Maskes and Visardes, repent this schisme, dissolve the darke cloud of heresie, vvich doth dasei your eyes, and be not vvilfully blinde, but beholde, the citie seated vpon an hill, and the candle light set vpon a candlesticke; retyre vnto your Mother Church, from vvich by schisme you haue separated your selues: *Domus Dei est firmiter adificata supra firmam patram*, she is the house of God strongly built vpon the firme rocke. You cannot deny but S. PAVLE praysed, recommended, prayed for, and prophecied, that the Roman faith was, and is to be

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renowned through the vvhole vworld. You cannot
denie, but this Iland receaued her first faith and
Christian Religion and Instruction from Rome.
Among the Brittaines, King *Lucius*, sent vnto Pope
Eleutherius, to be directed in Christian faith: and
among the Saxons, *Gregorie* the great, and first Pope
of that name, called the Apostle of England by *S.*
Bede, sent *S. Augustine*, and twelue Monkes to *Ethel-*
bert King of Kent, vvho entred vvith the Crosse,
and displayed banners vvith the Picture of Christ,
and after builded Churches for *M. Ise* and *Martins*,
and set vp in them the Crucifixe the bagge of Chri-
stianitie, adorned them vvith Pictures of Saints, e-
rected Altars of stone; all vvwhich you haue exiled
and abolished, and brought in place of them the
Pictures of Lyons and Dragons, and Armes of
Kings, vvith a vvoodden table for your Commu-
nion. Also you cannot denie, but that the Nations
and Countries, and people in this part of the world,
receaued their Christian faith from Rome, and ac-
knowledge her to be their Mother Church, as well
as vvee. Why then doe you depart from her, why
do you make this diuision & schisme in the world?

It is true saye you, that the Roman faith vvvas the
true Christian faith, and first established by *S. Peter*,
and after confirmed by *S. Paule*, and therefore wor-
thelie called the Apostolicall Sea, & Mother Church
of the vworld. But now there hath many errors crept
into the Church; and it is an *Axiome* and *maxima*
in Protestant profession, that the visible Church
consisting of men, hath erred & may erre, *quia hu-*
manum est errare, for that man is subiect to error.

O dangerous & damnable opposition, which doth
seek to destroy Catholike faith, no lesse then the
Arrian heresie to destroy Christ and Christian faith.
For it is as manifest in Scripture, that the Church
cannot erre, against the Protestants, as it is true that
Christ is God against the Arrians. For its proued out
of Scrip-

Our first
faith from
Rome.

Hist. BEN

All nations
in Europe
faith from
Rome.

One

Sor

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Scripture, that Christ vvas true God consubstantiall and coequal vvith his Father and no vvaye inferior as God, but as man only: so it is as manifest in scripture, that Christ promised to be vvith his Church vnto the end of the vvorld, and that hee vvould send the holy Ghost to his Apostles, and consequently to their successors, and that this Church should instruct and teach the people all truth, both in doctrine, maners, and in good life: And that S. Paule doth assure vs, that the Church is *columna & firmamentum veritatis*, the Pillar and foundation of truth, and from her vve haue receaued the scripture, and the true meaning and sence thereof infallible vvithout errour. Wherefore as the Arrian heresie sought to destroye Christ, and Christian religion, in denying the Godhead of Christ; so Protestanisme, in seeking to overthrow the infallibilitie of the Church, indeauour to disable Catholike faith and religion. And as the Arrians labored might and maine to infect the Roman Church, and to make a Pope of their profession; yet fayled in the purpose. For Pope *Felix* whom they promoted and preferred to the Papacie, condemned them as heretikes, & defined against them, and dyed a Martyr. O prouidence of God: yea they so afflicted the Church, that the most part of the vvorld vvas ouer-clouded and darkned vvith this filthie cloud of Arriā heresie: yet *praualebit veritas*, truth preuaileth, insomuch that novv in the hartes of Christian, & Catholike people, nothing is more odious then this heresie of the Arriās, & by Protestants condemned to the pit of hel. So the Protestants haue labored *omnibus vijs & modis* (but not able to make a Protestant Pope) yet to sovv this seede of Cockel and Darnel, that the Church of Rome may erre, that they haue infected and caused a great reuolt in these partes of Christendome, that almost all Almanie, and a gear part of Germanie

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nie, is overcome vvith this seede of infection: all England and Scotland gone: Ireland strongly assailed: all Holland revolted from God, Church and Prince: Brabant and the Low Countries made to stagger: but God be thanked, they haue overcome: A great part of France in tumultuous rebellion against their King, although he vvould giue them libertie of their conscience, yet they vvill not yeeld him deVV Temporall gouernement and subiection. The Swissards euen to the confines of Italie stand stubborne in their obedience to the church of Rome, *sed praualebit veritas*, truth vvill preuaile, and this heresie of Protestants, that the Church may erre, vvill be as odious in future ages, as Arianism is now.

A great reuolt in Christendome by Protestantisme.

If vve argue vvith the Protestants, to free the Church of Rome of imputation of error (as manie great Schollers haue vvritten many learned Treatises, concerning this poynt) and doe prooue by antiquitie, by practise of the Primatiue Church, by Traditions from the Apostles, concerning those differences in Religion, controuerted betvvne the Protestants and the Catholikes, they flye off and saye they are not demonstratiue arguments, to conuince in matters of doctrine, but only probable proofes.

Protestant flye from antiquitie, traditions, and primatiue church

If vve vrge them vvith the decrees of Popes, they care not for them; if vvith the doctrine of the Fathers, and Saincts of the Primatiue Church, as for example; if vve alleadge S. Augustine, that hee prayed for the soule of his Mother Monica, departed, that the Sacrifice of the Altar, Prayers, Almes, Oblations of the liuing, may profite the dead, that he vvrit a vvhole booke, *De cura pro mortuis agenda*, of the care to be had of the dead, and that the vvhole Church did supplicat and pray for the soules departed; they vvill ansvvere he vvvas a particular man, it vvvas his errour, and the errour of that time. Arius vvvas condemned for an Heretike, in appointing

From decrees of Popes.

From Doctors. S. Aug.

The Epistle.

Epiph.
her. 65.
Aug. ha.
15.

S. Hillar.

S. Ambrose
lib. 4. de
sacr. c. 4.

S. Basil.

Generall
Councils.

A newe
charge.

sing against the Church, in the 4. age concerning Prayer and Sacrifice to be offered for the soules departed, *Caluins* answer is. *Lib. 3. inst. c. 5. §. 10.* that the auncient Fathers, were destitute of warrant from God, to authorize prayer for the dead. Alleadge *S. Hierome* against *Vigilantius* a condemned Heretike, for inuocation, and veneration of Saints, for reuerencing of holy Reliques; for visiting and celebrating the memories of their sepulchers, and burning of waxe tapers, for obseruing the fasting dayes and vigils, determined by the Church, and Ecclesiasticall authoritie, for profession of Virginitie and chastitie among Clergie men: they answer, it vvas his errour. Bring Saint *Ambrose* for the Real presence of Christs bodie in the Sacrament: saying, that before Consecration it vvas bread, but after Consecration his verietrue bodie and blood: it vvas his errour, If vvee allow the example of *S. Basil* and *S. Benedictus* for monasticall life; they vwill vwith the *Sabellian* heretikes cōdemne it for a crime, and reprooue it for a meere impietie, and say it vvas their errours, and so of the rest of the auncient Fathers, they were men and might erre.

Procede vwith them to generall Counsels, which doth represent the bodie of the Church, and alleadge the foure first, vvhich all the vworld receaue, and *S. Gregorie* highlie commended, and the moderne Protestants doe not dare to denie; yet vwill the Puritans refuse them, and the Protestants accept of them no farther then in their imagination they shall agree vwith them, or serue their turnes. And as for the foure last generall Councils (I vwill name the last first) the venerable Councell of Trent, the Councell of Florence, of Constance, and Lateran, the Protestants absolutely auerce, that they haue gone awrye, and were deceived in the principles of faith and Religion, and why? because they haue particularly censured and condem-

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ned them, and defined their positions as hereticall. So did the Arrians in like maner instance against the Councell of Nyce, for the same cause, because it defined against them.

Wherefore in this Treatise vvee haue excogitated and thought vpon another course, to Vncase *Only Scripture* the Protestants, to laye open their contradictions, to alleadge their ovvne authorities and writers; to expresse the absurdities of their inferences and consequences, to see vvwhether they vvill runne then.

No doubt they vvill crye out, The Scriptures, the scriptures onely shall be our guyde, our Iudge, our gouvernour, our vvarrant, in matters of con-
grouerſie. Although vvee know that some contra-
uerſies cannot be decided by expresse scripture, ac-
cording to the vvritten vvord, but vvee muſt haue
our vvarrant from Tradition and the Church (which
vve call the vvvritten wordes) as for example the
true number of the vvritten scriptures, are theſe
and no more: the Baptisme of Children, &c. Yet
vve accept of this condition of tryall, and acknow-
ledge the true scripture to be the vvord of God, ve-
ritie it ſelfe, where in no falſhood can be hidden, the
true ruckſtone of trueth, dedicated by the Holie
Ghoſt, vvritten by the Prophets, Euangelists and
Apoſtles of Chriſt: therefore vvith all reuerence
vvee reade it; and *S. Charles Borromeus* did ſo reue-
rently eſteeme of the ſacred scriptures, that vvhen
he did ſeriously read them, he did alwayes read
them vpon his knees, and bare-headed: a rare ex-
ample of pietie.

Let vs vvillingly enter into the liſte of this
combate vvith Protestants or Puritants? We know
vvhat vvill be the ende of this, for demanding of
them before hand, vvwhether they vvill be tryed by
the bare letter of the word, or the true ſence & mea-
ning of the words? they wil anſwere by both. If vvee

asko

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aske howv shall vvee knowv that vvee haue the true sence and meaning of the vvord: they vvill answer, that they vvill make this plaine, by confering of place vvith place, and that the spirit vvithin them, doth tell them, this is the Trueth, and true sence and meaning. If vvee replie, vvee haue the spirit as vvell as you, vvee conferre place vvith place as vvell as you: vvhere then vvill be the end of this controvertie? We must belecue them vpon the veritie of their spirit, and the conference of places made by them, or else no end; so that their private spirit must end it, or no end at all.

But to make an end at this time, I vvould advise the young students to take this *notandum* and caveat from me; not to be credulous to the allegations of their doctors and Sages, but to read diligently the authentike Authors, least that be verified in you. *Si cæcus cæcum ducat in foveam cadent.*

Thus vvishing no vvorse vnto you Right vvorshipful Doctors, Maisters, and vvorthie students, then to mine ovvne soule, that is vvited in Religion, peace in conscience and saluation in I E S V S C H R I S T, I take my leaue, from my chamber at *Donay 17. of Ianuarie. clō. lxx. xxiii.*

THE

THE
VNCAISING OF
HERESIE.

OR
THE ANATOMIE
OF PROTESTANCIE.

CHAPTER I.

That Luther, Calvin, Zuinglius, and all other prime-doctors of Protestanisme, were (by their owne confessions) baptized and brought up, in the now Roman Religion; and onely by their apostacies, gave life and being to Protestancie. And that Protestant Martyrologies, Callendars, and genealogicall tables, consist either of confessed Papists, knowne schismatikes, detested heretikes, wicked Atheists, accursed Magicians, sacrilegious thienes, or notorious traitours.

SCIA T lector me fuisse aliquando mona- Luther
Schum, & papistam insanissimum, &c. Let the præfat.
Reader know, that I was sometimes a tom. 1. &
Monke, and a most madde Papist, when tom. 3. in
psal. 45.

A

I be-

& rom.
5. in 1.
Galath.
fol. 291.

Idem in
1. Gal. pag.
25. rom.
4. Ien. Lat.
& p. 26.
& rom. 6.
in cap. 11.
Gene. fol.
129. &
rom. 4. in
cap. 43.
Ifay. fol.
179.

2 THE VNCASING

I began this busines, so drunke and drowned in Popish opinions, that I was most ready to kill and slay all such as any way with-stood the same, &c. I purely adored the Pope. So *Luther*. And againe.

I certainly, if any other before the light of the Gospel, had a good conceipt, and was very zealous for Popish lawes, and the Traditions of the Fathers; and in good earnest I vrged and defended them as necessarie to saluatiō: Lastly, I endeouored with all diligence to performe them, macerating my bodie with fasting, watching, prayer, and other exercises. I while I was a Monke daily crucified Christ, and with my false trust, continually blasphemed him. We haue bene holie Apostates, for wee haue fallen from Antichrist, and the Church of Sathan, &c. There was none of vs but were bloody fellowes: if not in act, yet in heart, we haue blasphemed God, Christ, the Sacraments, the gospel, faith, all good men, the true worship of God, and we haue taught quite contrarie. We are iudged heretikes by the Pope, because we haue diuided our selues from that Church, in which we were borne and bredde. Hetherto *Luther*, touching himselfe, and the rest of his fellowes.

OF HERESIE.

Dinaus in like maner doth boast, that his friend *Osiander*, was a most wicked *Franciscan* Monke. Neither doe *Zwinglius*, *Melancton*, or *Oecolampadius*, seeme to take smal pride in such like confessions.

Pelican was a Minor, and *Bucer* a Dominican (saith *Hospinian*) yea, we were all of vs (saith *Brentius*) seduced fooles, Idolaters, and seruants of Antichrist.

We do not denie (saith *Caluin*) but that we were once of that number (e) baptized in the Papall kingdome (f) but we haue now departed from the Roman Church. So *Caluin*. And the same is acknowledged by *Bullinger*, *Musculus*, *Plessie* *Mourney*, *Perkins*, *Hooker*, *Powel*, *Mortō*, & therest.

I was the first to whom God vouchsafed to reueile those doctrines, which are now preached, (g) this praise they cannot take from vs; that we were the first that brought light to the world. Without our helpe, no man had euer learned one word of the Gospel. So the fore mentioned *Luther*.

fidei. fol. 111. (e) Idem l. 4. confes. c. 15. n. 16. (f) ibid. e. 6. n. 1. See also the Bishop of Elie resp. ad Bellar. c. 1. Bulling. tom. 1. decad. 5. ser. 2. fol. 185. Muscul. in locis communibus, c. 2. de schismate. Mourney l. de ecclesia. cap. 11. Perkins in cap. 4. ad Galath. v. 26. Hooker lib. 4. of Ecclesiast. pollic. p. 181. Powel l. 1. de antichr. c. 21. Morton. 2. part of his apol. l. 2. c. 10. Luther tom. 7. in ser. quid sit hom. Christ. præstand. fol. 274. (g) Comment in 1. Cor. 1. 15. f. 134. & col. men. fol. 488.

3 *Danaus* resp. ad Leonie. edita. anno 1518. Zwingl. tom. 1. Epist. ad fratres. f. 342. Melanct. tom. 1. in cap. 7. Mat. f. 407 & tom. 2. ad Swerkfeld. f. 200. Oecolap. resp. ad Perkeym. p. 108 & apud Hospin. part. 2. fol. 35. Brentius in apol. pro conf. Wiuenb. c. de eccl. fol. 873. *Caluin* in confessi.

Wotton
in exam.
Iuris cler.
Rom. pag.
392.

Morgen-
ster. tract.
de eccles
p. 145.

Milius in
explicat.
August.
Confes.
art. 7.
See the
Prote-
stants A-
pologie.
tract. 2. c.
2. sect. 11.

4 THE VNCASING

Luther might well saye, that he was the first, who in these times preached Christ, especially in the principal points of the Gospell, which is Iustification by faith in Christ, and in this respect, it is an honour to *Luther*, that he was a sonne without a father, and a scholler without a maister. So *Wotton*.

It is ridiculous (saith *Morgensterne*) to thinke that anie before *Luthers* time held the true doctrine, or that *Luther* receiued his doctrine from others, and not others from him, since all Christians know, that all Churches before *Luthers* time, were ouerwhelmed with more then Egyptian darknesse, and that *Luther* was sent frō aboue to restore the true light.

If *Luther* had had any predecessors imbued with the true faith and religion, there had bene no neede of a Lutheran reformation, &c. So *Milius*. And the like is affirmed by *Hespinian*. *Caelius Secundus Curio*, *Bucanus*, *Fulke*, *Downham*, and infinite other Protestants, as shall be shewed in the next chapter.

And although other Protestants blushing at this ingenious confession of their fellowes (which they finde apt to conuince them of heresie, because tasting so deeply of noueltie) haue taken no small paines, to make their pedegree smell

smell of some more antiquitie; and haue for this purpose composed very voluminous and large Catalogues, in which they haue most shamfully thrust in, not only all such noble professors of our Religion, who any way reprehended the vices of those times they liued in, without any dislike of the religion; but also omitted no sorte of schismatikes, lewde heretikes, atheists, forcerers, witches, thieues, or traitors, who either consent with them, or dissent from vs in any one point, yet such is their hard happe, that among all this GALLAMAFRY, there is not one true Protestant to be found, as by examining their Catalogues, and bed-roles of witnesses, I will here demonstrate vnto you.

First then, to beginne with the sixt Entituled age (leauing* the examination of the a looking first five to an other Treatise) from the glasse for yeare 600. to 700. (b) they produce S. Prote- GREGORIE the great: who besides stants. that he was Pope of Rome, was so farre (b) S. Gre- from being a Protestant, that Doctor gorie the Humfries, Bale, Osiander, and the Centu- great, dy- riators confesse of him, that he helde ing in the Purgatorie, relikes, transubstantiation, year 590, is here rai sed by M. White,

after the yeare 600. to plead for Protestancie. See White in his way to the Church. §. 50. pag. 387. Humf. in Iesuitismo part. 2. rat. §. p. 5. & 627. Bale actis Ro. Pont. an. 1558. p. 44. 45. 46. &c.

6 THE VNCASING

Magde-
burg.cēt.
6.cap. 10.
col. 743.
382.
*Centur.
Magdeb.
cent 6.c.
10.col.
425. &c.
And the
like is af-
firmed by
Fulke in
confut.of
Purgato.
p. 310.&
Martir. in
cap 8. Iud.
& Carion
in Croni.
l. 4. p. 368.
and Oñā-
der in epi-
tome, cēt.
6. p. 242.
d) Conci.
6. general.
can. 4.
e) can. 44.
f) can. 48.
g) can. 73.
h) can. 56.
i) can. 6.

prayer for the dead, indulgences, wor-
shipping of Images, Masse, Holie oyle,
Monkerie, Holy-water, Auricular con-
fession, & al other our doctrins, yea, *quod*
sibi vindicauerit & exercuerit primatū super omnes
Ecclesias. * That he challéged vnto himself,
& exercised the *Supremacie* ouer all Chur-
ches: which is the only poynt for which
M. White maketh him one of his Pro-
testanticall progenitors.

Secondly, they produce the sixt ge-
neral Councell, in which the Fathers
were so farre from being Protestanti-
cally affected, that they decreed as fol-
loweth. (d) That what Cleargie person
foeuer did lie with a Nunne (whom
they stile Christs spouse) should be de-
posed. (e) That if any Monke married a
wife, he should be punished as a forni-
cator. (f) That none should be conse-
crated a Bishop, till his wife (by con-
sent) being seuered from him, were pla-
ced in a Monasterie, farre from his abi-
ding. (g) That the Crosse ought to be
worshipped. (h) That in Lent (no not on
Sundaies) men might not eate Egges,
Cheese, Butter, nor Flesh. (i) That no
Subdeacon, Deacon, or Priest, might
marrie after Orders taken, &c. Yea, in
that verie Canon, for which they are
made Protestants, it is only said, that it
may be lawfull for some selected mar-
ried

ried persons, to be admitted to the order of Priest-hood; which was sometimes permitted to the Greeke Church, and also in the beginning of the Gospell, when Priests were more scant, among the Lattins: you shall heare what Epiphanius will say touching this poynt.

The Holy Preaching of God receiveth not after Christ, them that marrie againe after their wiues departure, by reason of their great dignitie and honour of Priesthood, and this the holy Church of God obserueth with all sinceritie; yea she doth not receaue the once married person, that yet vseth his wife, &c. especially where the holy Canons be sincerely kept. But thou wilt say vnto me, that in certaine places, Deacons, Subdeacons, and Priests, doe yet beget children; but that is not done according to Order and Rule, but according to mans minde, which by time slaketh, and for the great multitude, when there were not found sufficient for the ministerie. This and much more S. Epiphanius.

Thirdly they alleadge in this age, the third * Portugal Councel, which (besides that it commendeth vnto vs hal-
lowed Vessels, forbiddeth all Cleargie men priuatly to keepe companie with any woman, saue their mother. And decreeth, what ornaments are to be vsed

Epiph. b. 2.
ref. 59. cō
tra Catha
ros. See S.
Hierom
cōtra Vi-
gilant. c. 1.
& cap. 8.
& S. Au-
gustine de
adultera
coniug.
l. 2. c. 20.
& Euseb.
li. 1. Euāg.
demonst.
c. 9. & alijs
passim.

* Conci-
lium Bra-
carense
3. extat
tom. 3.
concil. see
in that
council.
c. 3. 4. & 5.

Mait. both in priuate and publike Masses) hath nothing at all against vs, no not in the place by them alleadged; for it only saith, that in the (b) sacrifice of the Masse, wine mingled with water, and bread alone, should be vsed, and not wine only, nor bread dipped in water, which doctrine, our Church well alloweth of, and constantly teacheth and practiseth.

where the Council speaketh of the Sacrifice, he applieth it to the Sacrament, saying, that the Council appointed the Cuppe to be administred to the people in the Sacrament. And to this he taileth an other egregious Lie, in intimating, that our vse (before we gaue the Sacrament in one kinde only) was to dippe the bread in wine.

* White
in his way
to the
Church
§ 50. pag.
388.

b) See Ba-
ronius an.
745 n. 28.
c) See the
same Ba-
ron. an-
cod. n. 21
24. & Da-
mascene
verbo I-
conomae
clastz.

IN the seuenth age, viz. from 700 to 800. they * name *Clement*, *Scotus*, and *Adelbertus*. Both which (besides that they helde more points with vs, then with them, and consequently, could not be true Protestants) were confessed heretikes. (b) *Scotus* helde that a Christian might lawfully marrie, with his brothers wife; that when Christ descended into hell, he deliuered thence, not only the faithful, but also the Infidels, and the worshippers of Idols, and the like. And as for *Adelbertus*, he gaue out that he had cerraine relickes, by which he could obtaine, what he listed of God; was well content, that Churches and

Chap.

Chappels, should be dedicated to his proper worshippe and honour; gaue his owne haire, & parings of his nailes, to be worshipped of his followers, as sacred relikes; bragged that he knew the secrets of mens hearts, and accordingly, gaue them absolution without hearing their confessions, &c.

They further produce the two Constantinopolitan councils, vnder *Leo Isauricus* and *Copronimus*, which councils, (besides, that they were condemned and reiected by diuers following Councils, as schismaticall and hereticall) decreed as followeth; that whosoever denyed that the B. Virgin, was to be inuocated; or that the Saints were not to be worshipped; or that eternal life was not giuen for the merit of good workes, &c. should be ANATHEMA, or accursed of God: either of which doctrines, will conuince, that neither of these councils did much fauour Protestancie.

They further * produce in this age, (as an other Protestant witnesse) the Council of Frankford (b) as also two bookes one pretended, to be composed by CHARLES the great, and the other by LODOWICK his sonne, containing the Acts of that Counsell.

To which wee answer, that if the Council of Frankford, had bene approved

White vt supra. see Baron. an. 704. n. 17. & Dama. vt supra. See Conc. Constant, pol. sub' Isaurico & Copron. c. 15. 17. 18 & Magd. cent. 8. c. 9. & concil. tricar. num. 2.

act. 6. * White vt supra. b) What is to be thought of the Council, see the notes on the third tome of councils an. 1618. p. p. 126.

See also
 Bellarm.
 tom. 7.
 operū f.
 566. lib.
 cui titul.
 confutat.
 libelli de
 cultu Im-
 gin. qui
 falso, &c.
 d) Cent.
 8. c. 9. col.
 570. ex
 Paulo A-
 milio. l. 2.
 hist. Fran.

The Em-
 perour
 Charles
 the great,
 did not
 only cō-
 mand by
 his pub-
 like edicts
 that the
 ceremo-
 nies, rites,
 and Mas-
 ses of the
 Church
 of Rome,
 and other
 decrees,
 pleasurs,
 and ap-

approved Councell, and those two
 books (bearing the names of CHARLES
 and LODOWIKE) there true borne, and
 not hereticall Imps, (c) iniuriously fa-
 stened on those two worthy Catho-
 like Princes; yet seeing together with
 the reiection of Images, they teach
 That the Pope is *supream head*, in all con-
 trouersies belonging to faith, That the
 Pope hath his supremacie immediatly
 from God, That prayer is to be made
 for the dead, That Saints are to be in-
 uocated, That relickes are to be wor-
 shipped, That in the Eucharist, Christs
 bodie is truly present, and there to be a-
 dored, &c. The Protestants haue small
 reason to claime this Councel, as a good
 witnesse of their religion.

Besides the (d) Magdeburgians, out
 of *Paulus Aemilius*, confesse that CHARLES
 the great, sent twelue of his most lear-
 ned Prelates, to the Roman Councell,
 vnder Pope A D R I A N, in which the
 worship of Images was established. He
 wrot also the Epitaph of Pope A D R I A N
 as followeth:

Hic Pater Ecclesie, Romæ decus, inclytus author

A D R I A N V S requiem Papa beatus habet.

Vir cui vita decus, pietas, lex, gloria, Christus;

Pastor Apostolicus, promptus ad omne bonum, &c.

Which euidently shew, that CHARLES
 the great, held not Image-worshippers
 Idola;

Idolaters, but rather the quite contrarie, as may appeare by what hath bene already said, as also by the testimonie of *Jonas Aureliensis*, who as an eye-witness affirmeth, that in the raigne of CHARLES the great, *Claudius* bishop of Towers (the chiefe oppugner of Images) durst nowhere shew his head. And as for LODOVICK his sonne, surnamed the godly, *Carion* writeth as followeth. LODOVICK the only surviving sonne of CHARLES, was for his religious superstition, surnamed the godly, for he increased the feasts, and the Idolatrous worshipping of Saints, and the superstitious obseruation of Monastical orders, &c. So farre was LODOVICK from being Protestantically minded.

poyn-
ments of
the Ro-
man By-
shoppe,
should be
obserued
through
all his
Empire;
but he
himselfe
also did
compell
the Chur-
ches vn-
to this, by
imprison-
ments, &
sundrie
punish-
ments,

saith Hospinian in epist. dedic. hist. vide etiam Osiand. in epit. cēt 8. p. 101. and Cooper in Cronico. f. 173. and Crispine l. de stat. Ecclesie pag. 221. 226.

Lastly, they produce venerable *Bede*, *Jonas*, *Iohn Damascene*, and diuers other knowne Catholikes. For as touching S. *Bede*, *Osiander* acknowledgeth, that he held in all poynts with the Pope, & as for (c) S. *Iohn Damascene*, he was one of the principall resisters of *Leo Isauricus*, in his heresie against the worship of Images, neither did he differ from vs, in any poynt of doctrine

Aureli-
enf. l. 1. de
cultu I-
mag Ca-
rion in
cronico
l. 4. p. 96.
edit. 2.
volum-
nibus.

* Illiri. doctrine for ought I can finde.

cus in ca-

salogo testium veritatis. Osiander in epit. cent. 8. l. 2. c. 3. c. see Baron. an. 727. 7 n. 18. 19.

IN the eight age (1) they name *Iohn Scotus, Bertram, & Claudius* bishop of Towers, the last of which three, holding that baptisme was not good, which was not administred with the signe of the Crosse, and professing Nestorianisme: the Protestants must needes confesse him to be an heretike. And as touching *Scotus* and (n) *Bertram* (if those bookes in which the Real presence seemeth to be impugned, were made by them) being in all other points, besides that of the Real presence, knowne Papists; what reason the Protestants haue to produce them, as their progenitors, let the reader iudge.

thought

that *Bertram* made not that booke, because *Pantalion*, who was diligent in reckoning vp all *Bertrams* bookes, maketh no mention of this booke, for which he is only made a Protestant, See *Pantalion* in *Cronologia*, an. 65.

White *supra.* They likewise name in this age *Lotharius* the Emperour, who (saith *White*) reduced the Pope to the obedience of the Empyre, sending for that cause, three Archbishops, twentie Bishops, and diuers noble men to Rome, who disputed against him, and confuted him.

Which to be one of the blackest and most

most impudent lyes, that euer was coyned, the very author by him cited, will abundantly witnesse; for he plainly saith, that * Gods grace so inspired the Pope, that those (Lotharian) Bishops were not able to ouercome, or circumuent him by their speeches, but being themselves ouercome and confounded, with shame, were forced to leaue him, and goe their wayes.

tantaque ei superna aderat virtus, vt nullo sermone eum includere & constringere potuerunt, &c. See Anastasius (cited by White) in vitis Pontificum, in Sergio. 2. an. 162.

They further alleadge in this age (b) *Michael* the Emperour, and *Photius* the Patriarke of Constantinople, two worthy Progenitors of Protestanisme. The first of them (according to all (c) Greeke authors) being a most wicked man, farre more addicted to Iudaisme, then Christianitie; holding fornication to be lawful, and denying the resurrection, &c. And the second, maintaining among other heresies, that the Holy Ghost, did not proceede from the Father, and the Sonne, but from the Father only; that neither the good should enioy happiness, nor the ill receaue punishment before the day of Iudgement, that to hurt & in banishing good Catholikes. (c) See Zonaras and Cedrinus apud Bellarm. tom 7. de cultu Imagin. ca. 6.

and

* Diuina gratia inspirante, nec sermones ipsius almi Pontificis, nec prudentiam superare valuerunt.

(b) The Emperour Michael, chiefly shewed himselfe to be a Protestāt in marrying a vowed Nunne, in impugning Images, in condemning the Nicene Council,

* Illiri- doctrine for ought I can finde.

cus in ca-

talogo cestium veritatis. Osiander in epit. cent. 8. l. 2. c. 3. c. see Baron. an. 727. 7 n. 18. 19.

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and

14 THE VNCASING

d) See
Gualter
in Crono
graph.
fac. 8. in
collac. c.
4.

g) Powel
in præfat.
l. de an-
tichristo.
h) See
Stow in
his Cro-
nicle edi.
an. 1614.
pag. 80.

White as
about 6
30. pag.
389.

Sigonius
regni Ita-
lici. l. 7.
an. 963.

& circumuent his enimie, a man might
lye, and for-sweare him selfe; that it
was in each mans power when he listed
to dissolue Matrimonie; that Wid-
dowes might not marrie againe; that
simple fornication and vsurie were no
finnes; that a man was not bound to
make restitution of stolne goods; that
men were to abstaine from blood, and
all meates prohibited in the Old law;
that the Eucharist was to be admini-
stred to children, immediatly after bap-
tisme, and the like.

Lastly, they (e) produce as a Prote-
stant witnesse of this age, *Alfred* king of
the west Saxons, & some others whom
(h) all the world knowes, to haue bene
in all poynts true Roman Catholikes.

IN the ninth age (quoth M. *White*) *Otho*
the great, deposed *JOHN* the Pope, &
assumed into his hands the nominating
and making of Popes euer after. Which
was a manifest resistance made against
the growth of the supremacie. So *White*.
and citeth for his Author, *Sigonius*. In
which, after search made, finding the
contrarie, I could not but stand amazed
at the frontlesse impudence of this Mi-
nister, & his Cymists. For both *Sigonius* &
Luitprandus declare, that *Otho* went to
Rome, with an intent to aid Pope *JOHN*
against *Berengarius* and *Albertus*. And after

his

comming thither, though he was informed by the Bishops, of this Popes ill demeanour, yet he wrote vnto him a letter, in which he stiled him, *The chiefe Bishop, and vniuersall Pope*; called the Cardinals, Bishops, and Priests, his sonnes, & him selfe his Protector, earnestly praying his FATHERHOOD, to make his appearance and answere before the Councel of Bishops (for that purpose assembled) to such crimes, as were objected against him. And after, when he appeared not, and the Bishops were instant to haue him deposed, he only answered (as *Sigonius* writeth) *Quando ergo hac prestare statuitis, &c.* Since then you are determined to depose him, choose yee another in his roome, who may be worthy of this seate, &c. not daring (as *Illiricus* confesseth out of *Laitprandus*) to make him selfe iudge of him, that was his Iudge. So farre was this good Emperour, from presuming on his owne authoritie, in the deposition of Popes, or arrogating vnto himselfe the making of Popes, as this lying heretical Minister affirmeth.

Luitprandus l. 6. ca. 6. & 7.

Illiricus ex Luitprando. cent. 10. c. 9. col. 433. & sequent.

Arnulphus a learned Catholike Bishop, * White is also * produced for a Protestant witness of this age: but the only reason alleged (which is, that he held the Pope to be Antichrist) proouing to be

* White as above. pag 23.

b) See
Baron.
an. 992.
per totū.

be a (b) slanderous lie; the Protestants
cause, is but little aduantaged by this
witnesse.

Iliricus
in cata-
logo te-
stium. &
White
as aboue.

IN the tenth age, they name *Glaber*,
Rodolphus, *Leuthericus*, *Anselmus*, *Lanfrank*
and others, who are all well knowne
Roman Catholikes, and notable op-
pugners of Protestancie.

c) White
as aboue.
d) See
Gualter
in cro-
nogra-
phia. &c.

They name likewise (c) *Berengarius*, (d)
who yet abiured as hereticall, that very
poynt, for which only he is made a Pro-
testant, and dyed reconciled to the
Church of Rome.

e) White
as aboue.
Stepha-
nus Al-
berstadi-
ensis in
epist. ad
Wolfan-
gum. ex-
tat apud
Dodechi-
num in
additio-
ne ad Ma-
rianum
Scotum.
an. 1090.

They (e) name also *Henry* the fourth,
Emperour of Germanie, & other of his
Bishops & nobles. The worth of which
witnesse, you shall heare from the Hi-
stographers of that time. *Omnis qui digni-
tates spirituales vendit, hereticus est, &c.* Euerie
one that selleth spiritual dignities, is an
heretike; but *Henrie* whom they call
king, doth sell Bishoprikes, and Ab-
botships; for he hath sold for money,
the Bishoprikes of Constance, Bam-
burg and Mintz, the Bishoprikes of
Reipurth, Aushurg, and Strasburge for a
sword; the Abbotship of Fulden for a
dultrie; the bishoprike of Monaste-
rience for Sodomie, &c. So *Stephanus Al-
berstadiensis* while this *Henry* was yet li-
uing.

The Catholike men who liued in
that

that time (saith *Marianus*) hearing and seeing these abominations, and vnheard of wickednes of *Henry*, directed Messengers with letters to *ALEXANDER* Bishop of the Sea Postolike, in which they declared these, and manie other things which were done & said, by the mad Simoniacal heretikes, vnder King *Henry* their Author and patron.

Marianus Scotus, in Cron. an. 1075.

If you desire to know (saith *Krantzius*) the praises of *Henry*; he was noble, learned, strong, tall, and of a Kingly Maieftie; but on the other side, the heynous offences which he committed, are incredible to be spoken, &c.

Krantzius l. 5. Saxon. c. 24.

Auentine also saith, that his very freinds cannot deny, but that *Henry* was infamous for rauishments, adultries, &c. He was held by all Catholikes (saith *Vespergensis*) for an arch-pirate, an apostata, arch-heretike, and a greater persecutor of mens soules, then of their bodies, &c. So all the writers of that time, to which you may adde the testimonie of *Caluin*, who plainly confesseth, that this *Henry* was a man, light, rash, and of no iudgement, of wondrous dissolutenesse of life, who had in his Hall, all the bishoppes of Germany, partly to be sould, and partly to be exposed for a pray.

Auentine l. 5. anal. Boron. f. pag. 563. *Vespergensis* in cronic. an. 1068. *Caluin* l. 4. inst. c. 11. n. 3. see *Belarmine* l. 1. de translat. Ro. Imperij. c. 9. tom. 7.

To this you may * adde, that he afterward submitted him selfe to Rome, and

*Note that this

Henric acknowledged the Popes supremacie,
the 3. or as BELLARMINE proueth at large.
as some

call him the fourth, in the time he stroue with the Pope for
the inuesting of Bishops by Ring and Staffe, was depofed
by his owne sonne, and imprisoned, whence escaping after
a second defeat, was brought to such miserie, that he sued to
be a Sexton in a Church, but not admitted to that office, he
fell to begge of Lay men, crying in lamentable maner, *Haue
mercie vpon me*, at least you my friendes, for the hand of the
Lord hath touched me, and so full of miserie, and repentant
sorrow, he pyned to death, to the great reioycing of al Chri-
stendome. See Sigonius, de reg. Italico. l. 9. in Hen. 4.

See Ab-
bas VI-
pergen-
fis in
cron. an.
1110. &

IN the eleuenth age, they name *Henry*
the fift, Emperour of that name, who
in the beginning of his raigne, insisted
in the steps of his father before mentio-
ned, but seeing (as it is well knowne) he
afterward recanted, and was reconciled
to the Sea Apostolike; he ceased to be a
Protestant witnesse.

White as
aboue.

They produce in like maner, an other
of their Granfires in this age, the Empe-
rour *Frederticke*, named *Ahembardus*: but vp-
on what grounds thinke you? he deny-
ed appeales to Rome, say they, which I
finde to be true indeed, but yet this will
not make him a Protestant, vnlesse Pro-
testancie, proceede only of spleene, and
the heate of contention. For that he be-
leeued that the Pope was Christs true
Vicegerent vpon earth, and the Vni-
uersal and highest Bishop, as both his
wordes

wordes and deedes declare sufficiently. For to let passe his prostrating him selfe before *Victor* the Antipope, which yet was an euident signe, that he had the Papall dignitie, in the heighest esteeme) he styled Pope ALEXANDER the 3. (whom he so much hated) head of the Catholike Church. And when he was willed to humble him self at this ALEXANDERs feet, he did so, pronouncing these wordes, *Non tibi, sed Petro, cuius successor es, Pareo*: I doe obeyfance not to thee, but to S. PETER, whose successor thou art.

See Nauclerum vol. 2. generat. 930 p. 844. edit. 1614 & p. 856. See also Radeniū de rebus Frederici primi. c. 16. 17. & 56. and Krantzius l. 6. c. 16.

Much more shamfully S. BERNARD is by them produced, as a Protestant witnes of this age, who yet in all points was a Roman Catholike, as al his books doe euidently declare, and some Protestants protest, laying (b) *He worshipped the God Maozim, to the last minute of his life*; (c) he was an earnest propugner of the Antichristian seat; (d) he was the only godly man your Roman Church had for many yeares.

Whiteas before, & Illiricus. (b) Centur. cent. 12. col. 1637. (c) ibid. col. 1638. (d) Whiteaker ad

Againe, they alleadge the (e) Waldenses (f) and Albigenfes, as Protestant witnesses of this age, who held indeede manie Protestanticall opinions, but with all, * that no obedience was due to any Prelate; that it was lawful for all men although they were forbidden by

Rationes Campaniani, rat. 7. p. 105. (e) Whiteas above. Illiricus in Cata- logo te-

stium. &
Beza in
vita Cal-
uini, & in
Icon. an.
158. v.
Wald.
Fulke de
success.
contra.
Stap. pag.
332. Ab-
bot a-
gainst Hil
pag. 57.
& Came-
rarius de
Ecclesia
fratrum
ortho-
dox. p. 7.
9. & 11.
See the
Prote-
stants A-
pologie,
tract. 2.
c. 2. sect. 3
cū Wal-
densibus
fraterna
coniun-
ctio ad
extremū
vsq; co-

20 THE VNCASING
their superiours) to Preach that Laye
persons, if they were iust, might Con-
secrate; that no perfect person might
vse any manuell labour; that men were
to vse no other forme of prayer, but the
Pater noster; that Priests and ciuill Magi-
strates, being once guiltie of Mortall
sinne, did immediatly loose their digni-
ties, and were not after to be reueren-
ced; that Ecclesiasticall persons might
posseſſe neither money nor lands; that
the Apostles Creed was to be contem-
ned; that no Iudge had power to con-
demne any man to death; that all carnal
copulation is lawful, if our lust prouoke
vs thereunto; that Churches enuironed
with walls, are to be esteemed as barnes;
that those married folke, who lye toge-
ther, without a desire to get children,
doe sinne mortally; that men might
lawfully dissemble their faith; that there
were two beginnings, to wit, God and
the diuel; that God created mens soules,
and the diuel their bodies; that mens
soules passed out of one bodie, into an
other; that our bodies should neuer rise
again; that there was neither Hell nor

lenda est. So Calvin in Epist. 201. ad Polonos. (m) * See
Gualterus in his Cronographie lxx. 12. cap. 25. & 16. and
Illiricus in Catalogo; and Osiander cent. 9. 10. 11. & Fox. acts.
& Symon voyen, in catalogo doctor. Eccles. p. 134.

Pur.

Purgatorie; that the new testament was made by a kinde God, and the old by a spiteful God, and therefore the one to be reiected, and the other admitted; that the Author of the old Testament, was a lyar and a murthrer; that all the Fathers of the olde Testament, were damned; that Iohn Baptist, was one of the greater diuels; that Marie Magdalene was Christs concubine, and the selfe-same woman, which the Gospel affirmeth to haue bene taken in adultery; that there were two Christs, one good, who was borne and crucified, and the other bad, who was visibly borne at Bethelem, and crucified at Ierusalem; that God had two wiues, *Collant* and *Collibant*, on whom he begat many children; that good Christ neuer eate, nor drunke, nor was euer visible but in Paules bodie; That to lie with ons mother was no greater sinne, then with any other woman, &c.

Which horred opinions, howsoeuer *White*, *Abbots*, *Illisicus*, *Beza*, *Caluin*, and *Foxe*, can digest, and place these miscreant Albigeneses, and Waldenses, in the Catalogue of their most noble Protestant progenitors, because in some poynts they agree with them; yet some other Protestants reiect them as heretikes: the Waldenses (saith *Camerarius*) neuer

Jewel in
defence
of his A-
pologie.
p. 48.

Osiander
cent. 13.
p. 329. See
the Pro-
testants

Apologie
tract. 2. c.

2.
(a) Illiri-
cus in ca-
tologo
test.

(b) Simō-
dus in A-
poc. pag.
141.

(c) Lib.
epist.

Zwing. &
Oecolā-
padij pag.

710. &
716. &

centur.
12. col.

348.

agreede with our Churches, nor wee
with theirs. The Albigenſes are none
of ours, ſaith Jewel; they were Here-
tikes, ſaith Oſiander; with whom conſent,
Cooper (*in dict.*) the Magdeburgians (*cent. 3.*
c. 3. Marbeke (*in locis communibus. 22.*) and
diuers others.

They place moreouer in this age, in
their Catalogue of Proteſtant proge-
nitors, (a) *Peter de Brucis*, (b) *Abailardus*, (c)
(d) *Arnoldus*, and other like, who main-
tained in deed, as the Proteſtants now
doe; that men had no Free-will; that
there is no Reall preſence; that the
Maſſe was to be abrogated; that Croſſes
were to be broken downe, & the like,
yet ſeeing they alſo held; that no Chur-
ches ought to be builded, and that ſuch
as were built, ought to be plucked
downe; that almes-deedes and prayers,
were not to be regarded; that God was
not a ſimple eſſence; that God was not
the author of all good; that the Angels
created ſome things; that Chriſt tooke
not on him humane fleſh to free vs;
that Chriſt had in him no feare of God;
that God could not haue made things
otherwiſe then they are; that all the di-
uels temptations came by touching
certaine herbes and ſtones; that the
blessed ſhould neuer ſee God, and
the like; the Proteſtants haue no great
reaſon

reason to glorie in them.

In the twelfth age, they name S. Thomas of Aquine, Bonaventure, Durand, Lira, Duns Scotus, Roger Bacon and others so Catholically addicted, and so diametrically opposite to Protestancie, that none but impudence it selfe, would produce them for Protestants.

Illiricus
in Cato-
logo test.
Powel in
præfat. l.
de Anti-
christo
pag. 14.
15. 16.

They name also Peter Blois, and Gulielmus de Sancto Amore; the first of which two (besides these two hereticall opinions; that Monkes living by almes, could not be saued, and that actual pouertie, was not lawfull) was in all points (for ought I finde) a Roman Catholike; and the other, by their owne * confessions, only reprehended our maners, and not our doctrine.

White as
before p.
392. and
Powel in
the con-
siderat. of
Popish
reasons.
pag. 53.
Naper in
Apocal.
cap. 20.
* Osiand.

They further (a) name in this age, Frederike the second, Emperour of Germanie, and Almoricus with others of like sorte; the first of which we easily acknowledge to haue bene at enmitie with the Pope a long time. But yet, seeing he after (b) hartely repented the same, and humbly craued absolution at the Popes handes, and was in Religion a Roman Catholike; the Protestants do him great wrong, in producing him for one of their progenitors: and as touching Almoricus, since together with the denyal of the Real presence, and

in Epit.
cent. 12.
pag. 281.
(a) White
vt supra.
(b) See
Vspérge-
lis in Cro-
nico, &
Whimx-
telinus
in epit.
rerum
Corman,
cap. 15.

See Gual-
tier in
Chrono-
graph. fac.
1200. in
collat. c.
1.

inuocation of Saints; he also taught these following (viz. that if Adam had not offended, there should not haue bene anie distinction of Sexes, nor anie procreation of Children; that the blessed should neuer see God, but in his Creatures only; that there should be no resurrection of bodies; that there was neither heauen nor hell, and the like) this will proue but an hereticall

White in witnesse.

his way
as before
p. 392 &
Powel in
prefatio-
ne l. de
antich.

White in
his way
as aboue
pag. 393.
Fox actes
& Monu-
ments.

Powel in
præfat. l.
de anti-
christo.
* See
Gualtier
in Chrono-
graphia.
fac. 13. c.
7. in col-
lat.

IN the thirteenth age they name, *Alfarrus*, *Pelagius*, *S. Katherine of Sienna*, *William Wickham*, *William Occham*, and some others: the three first of which were in all points for ought I can finde, vndoubted Roman Catholikes, and howe-
focuer the other did hold erroneously in some points, yet it is most certaine that they were very farre from being in all, Protestantically affected.

They further produce in this age, *Lollard Walter*, and *Iohn Witelffe*, as two eminent martirs, and most renowned Protestant progenitors; and yet the first of these was burnt for these and such like opinions. viz. That *Lucifer* and his associates, were vniustly thrust out of heauen; that *Michael* and the other blessed Angels, should be damned; that the *Virgin MARY* remained not a Vir-

gin,

gin; that God wil punish no finnes that are committed here on earth, &c.

And as for Wickliffe (a) besides that he dyed of a natural disease quietly in his bedde) *Matthew Hoe*, *Pantaleon*, and *Vadianus Zwinglianus*, all famous Protestants, repute him for an Heretike, and others for a (b) Traytour. Neither doe I see, how anie Protestant can iudge better of him, vnlesse he happilie allow of these following positions of his viz. That no Priest ought to possesse any thing as proper; that no Magistrate had any authoritie, as long as he was in Mortall sinne; that no Prelate ought to excommunicate any, vnlesse he be certaine that the partie was before excommunicated by God; that the people may at their pleasure punish their Lords; that Vniuersities, Colledges, & degrees therein taken, were as commodious to the common weale, as the diuell; that by Gods law, the brother and sister might marrie together; that God must obey the diuel; that enery creature may be called God; that all things happened by ineuitable necessitie; that to enrich the Cleargie, was against the law of Christ; that all oathes are lawfull, which are vsed to confirme bargaines and contracts; that a bishop is

See also Breirly in his Protestant Apologie tract, 2. sect. 4. c. 2.

not

(a) See Stow and Hollinshed in their Chronicles. an. 1382. and Balein his 4. centurie. Matthew Hoe in tract. 1. de disput. P. 27. Pantaleo in Cronol pag. 119. Vadianus Zwingl. l. 5. Antichristop. 168.
(b) See Fox acts & monuments, & Stow. See also Melancton in disput. de iure Magistrat. & Osiander cēt. 9. 10. 11. 12. art. 15. sect. 4. c. 2.

not aboue a Priest, and the like.

Powel in
præfat.
lib. de
Antichri-
sto. pag.
28, 29.

Powel addeth to the former Prote-
stant Confessors of this age, *Nicolas Her-*
ford, *Petrus Patishal*, and *Richard white*; but in
acknowledging them to haue bene
true Witchiffes, we may iustly conclud
them to haue bene notorious heretikes.

* Fox in
Acts &
Monu-
ments, &
Powel vt
supra, and
Bale, cēt.
6. c. 78.

IN the fourteenth age; they place *Ro-*
*bert * Ashton*, for one of their rubicated
or prime Martirs; who yet as *STOW*
witnesseth, was condemned for rebel-
lion and treason, and buried vnder the
Gallowes.

and Wil-
let in sy-
nopfi.
Stow in
annal.
edit. 1614
fol. 344.
see also
Holin-
shed an.
1414.
See the
examina-
tion of
Foxes cal-
lender in
the 3. cō-
uersion.

John Browne (a) *Richard Silbecke*, *John Be-*
uerly, and *William Swindersbie*, are placed as
fower other Protestant Martirs; and
yet the first three (b) were condemned
for treason and rebellion with the fore-
said *Robert Ashton*; and as for *Swindersbie*,
besides that *Fox* confesseth, that he is
vncertaine what became of him (only
he is sure that he escaped the handes of
those that had him in hold, and that he
had no harme, during the time of *Ri-*
CHARD the second, viz. in the yeare
1401. in which yeare, he is made a mar-
tir) The opinions for which he was
questioned were these: That no man
can imprison an other for debt; that
euerie Priest taking an yearly pension,
committeth symmonie; that Priests
Consecrating in Mortal sinne, commit

Ido-

Idolatrie, &c. which euidently shew, that *Swinderbie* was an heretike.

White as
aboue,

Powel in
præfat.

lib de An-
tichristo.

p. 33. 34.

Fox acts

& mon.

Stow and

Hollinsh.

an. 5. Hér.

5.

Walsing,

an. 1417.

p. 448.

Fox &

Powel vt

supra.

This Only

or *Bulling*

brooke, is

named by

Fox in his

first edi-

tiō knight

and in the

second

Priest.

**Elenor*

Colham,

is styled

by Powel

püssima

ducissa.

a most

pious

Dutches.

William Thorpe, *Iohn Purney*, and Sir *Iohn Old Castle*, are three other Protestant Martirs of this age; and yet the two first are confessed by *Powell*, to haue bene *Weckliffites*, and consequently heretikes, as before shewed; and as concerning *Old-castle*, (whom *Fox* stileth Lord Martir) *Stow* and *Hollanshead* confesse, that he was conuicted and condemned for treason and open rebellion, and accordingly executed. an. 1341. 17. December 14. an. 3. Henrici. 5. And as touching his doctrine, he was so madly minded (saith *Walsingham*) that he thought hee should rise againe the third day.

Roger Only, alias *Bullingbrooke*, *Elenor Cobham*, and *Rainold Peacocke*, are produced as three other Protestant progenitors in this age; the two last for confessors, and the first for a rubricated Martir, who yet was executed for no other cause, but for that he had sought the kings death, by art Magicke; and as for *Elenor * Cobham*, she was conuicted to haue bene a principal agent in the conspiracie with *Only*; and after conuiction was committed to the ward of Sir *Thomas Standly*, where she remained during her life, in the Castle of Chester, whose pride, falshood, couetous, and lecherie

(saith

Stow an.
20 Hen-
rici 6.
(a) Stow
an 36.
Henr 6.

(faith *Stow*) were cause of her cōfution.
Thirdly concerning *Peacoke*, the same
(1) *Stow* will tell you, that he was accu-
sed, for denying certaine Articles of
the Apostles Creede, which he after
at *Paules Crosse*, abiured, reuoked, and
renounced; requiring all men, in the
name of God, and as they tendred their
saluations, not to giue credite to his
pernicious doctrines, errors, and here-
sies (which by presuming on his owne
naturall witt, and preferring his owne
iudgement in reading the Scripturs, be-
fore the iudgement of his Holy Mo-
ther the Church, hee had conceived
and wtitten) but that all such bookes
and writings, should be deliuered to
the Archbishop, or his Commissaries,
to be burnt, as well deseruing the same.

White vt
supra.
Fox in
Acts and
Monum.
Illicius
l. 19. test.
p. 1916.
an. 1608.

They further name in this age, *John
Hus*, *Richard Turmin*, and *Machiauil*. The first
of which three, maintained all *Wickliffes*
opinions, and is iustly ranked by *Mathew
Hoe*, in the Catalogue of Heretikes, and
his opinions, styled MONSTROVS
MONSTERS. Secondly concerning
* *Turmin*, he was in the conspiracie with
Sir John Oldcastle. & as touching *Machiauil*
edit. *Mathew Hoe* in tract. duobus. tract. 1. de disp. pag. 27.
* Of this Protestant Martir, *Fox* confesseth, that he not onely
escaped burning, but had neuer so much as any sentence of
death pronounced against him.

all men know that he was a true Atheist.

And thus hauing exactly viewed the Catalogue of the Protestants pretended *Anabaptists*, and found them to be no other, then either confessed Papists, knowne Schismatikes, detested Heretikes, Atheists, Magicians, Thieues and Traitors, I will conclude this chapter with this dilemma.

Either *Luther* and his cope-mates, *Caluin*, *Zwinglius* and the rest, had knowne, visible, and eminent predecessors, who professed the doctrines they now teach in all former ages, or they had no predecessors. If they had no predecessors (as *Luther* himselfe, and most learned Protestants confessed in the beginning of this chapter) it must necessarily follow (to say nothing of the calling of Protestant Ministers, which must needs be before the diuel, because it was neither (a) Ordinatione that is, from men of lawfull authority it could not be, for neither at that time, nor long before, there had bene any knowne or visible

Protestant Minister or Magistrate, as they themselves confessed in the beginning of this chapter, and as for Papists, who then were onely visible, as most Protestants acknowledge, they neuer sent them to Preach those new doctrines, neither will any Protestant indure to deriue any small authoritie from them. We (saith *Fulke* in his *Retentive* (p. 67.) and in his answer to the false Catholike (pag. 50.) detest, abhorre, abiure, and spit at your Antichristian and filthy Orders; you are deceived, if you thinke that we hold our offices of Deacons, Priests, or Bishops, for any other then meere laicall; The Papisticall ordinations saith *Powell* (in his consideration of the Papists reasons pag. 71. & 70.) are meere Prophanations,

Or-

neither is there in the Papacie any Ecclesiastical calling So he, and the like is affirmed by Beza, *apud Sarauium in defens. tract. p. es* Bucanus *in locis commun. loco 42.* (b) Extraordinary or immediately from God, it was neither by their own

ordinarie, nor (b) extraordinary, that is neither immediatly from God, nor mediately by men of lawful authoritie: If (say) they had no predecessors, it must needs follow, that the doctrines, on which the Protestant Church is founded, were heretical and Antichristian, and they them selues Nouellizers, Heretikes, and Sathanicall Ministers, because the true * Church of Christ, according to expresse Scriptures, consent of Catholike writers, and confessions of best learned Protestants, must be alwaies as a Cittie seated on the toppe of a hill, knowne, eminent and gloriously visible, whose Sunne must neuer set, nor her Moone lie hid, whose gates must euer stand open and the like, hauing in her Pastors and Ministers Preaching the word, and administering the Sacraments, and resisting all nouelties and false doctrines.

confessions, and this for two reasons: First, because extraordinary calling hath not bene in vse since the Apostles time, nor must euer be expected, till the end of the world, as *Luther* in *tom. 5. Witt. in cap. 1. ad Galath. p. 376.* *Musculus* (in *locis commun. p. 304.*) *Lobecke* (in *disput. Theolog. p. 358.*) and *Sarania* (in *defens. tract. contra defens. Beza p. 73. & 35. 36. 37.*) contend. Secondly because extraordinary vocation was euer accompanied with miracles, as the said *Luther* (in *locis communib. classe 4. cap. 20. & Epist. ad Senatum Malhus. apud Sleydan. l. 3. an. 25.*) *Piscator* (in *volum. Theolog. Thes. 1. loco. 23.*) *Polanus* (lib. 1. part Theolog. pag. 358.) and

But if (as *Iliricus*, *Fulke*, and *D. White* con-
 tend) *Luther* and his cymists, had any
 Predecessors, the chiefe of which were
 those formerly mentioned, to witte,
 Schismatikes, Heretikes, Athiests, Ma-
 gitians, Thieues, and Traitours (for as
 touching Papists, they vtterly disclayme
 them; neither will any Protestant in-
 dure to deriue his Pedegree or Mission
 from them of all others) it cannot be
 denyed, but that Protestants are infam-
 ous and detestable heretikes, in being
 descended, from such accursed, infam-
 ous, diuellish, and detestable progeni-
 tors.

other af-
 firme;
 Now that
 no Prote-
 stant euer
 wrought
 any mira-
 cle, is ma-
 nifest in it
 selfe, nei-
 ther will
 any of
 them chal-
 lenge so
 much; we
 neither
 work mi-
 racles, nei-
 ther doe

we hold, that the doctrine of truth is to be confirmed by Mi-
 racles. So *Sutcliffe* in examin. *Kelise*, p. 8. and the like is affir-
 med by *Fulke* (contra Remist. test. fol. 478.) *Erasmus* (apud
Fitz Siomn in Britanniar. Ministr) and others.

* *Esay*. cap. 2. vers. 2. & cap. 60. 61. & 62. per totum. And
Psal. 91. v. 4. *Ephesians* 4. 11. 12. *Mat.* 18. v. 15. & cap. 24. v.
 25. 26. And *Daniel* 2. v. 44. And *Osee* cap. 2. v. 19 *Athana-
 sius* in Orat. de Christi. *Chrysostom.* serm. 26. de Pentecost.
Augustine epist. 170. & in Concione. 2. in *psal.* 3. See also
 the Protestants Apologie, tract. 2. c. 2. sect. 8.

CHAP.

CHAPTER II.

That all the chiefe doctrines and principles of Protestancie, are old condemned heresies; and that the most damned heresies that euer were hatched in any age, haue bene cherished, fostered, and defended by the chiefe Doctors in the Protestant Church.

THat all the doctrines which Protestants at this day so eagerly maintaine against Roman Catholikes, are old condemned Heresies; and that the chiefe Apostles and Doctors of Protestancie, haue reuined and defended all the most detestable heresies that euer any former age begotte. JAMES GUALTIER in his learned and elaborate Cronographickall tables (out of the seuerall Catalogues of Heresies, composed by S. Eiphanius, Austine, Philastriu, Alphonsus a Castro, Prateolus, and other auncient and moderne writers) hath proued at large. Out of whom I will here instance in some few which seeme to be as the Marrow, Essence, and life of Protestanisme. Setting downe the age in which these Heresies were first begot; the Fathers and Councells, who opposed and condemned

Iacobus
Gualtier
in lib. cui
titulus
Tabula
Cronogra-
phica
Ecclesiae
catholicae
à Christo
nato vsq;
ad an.
1614.
edit. an.
1616.

ned them; and the Protestant Doctors by whom they are reuiued and maintained. I will begin with the first age.

In the first age, *Simon Magus* one of the first detested heretikes, was condemned of heresie by S. CLEMENT and IRENEVS, for teaching; that men are not saued by good workes, but by faith only; and that man had no free will: both which assertions, are now generally maintained by all sorts of Protestants, as two principal and essential Articles of their religion.

That (b) it is not in mans power to thinke either good or euill, but that all things doe happen by absolute necessity, is one of our chiefe Articles, faith *Martin Luther*; (c) and as for Iustification by faith only; (for (d) faith only Iustifieth, and not that faith which includeth Charitie) it is an Article which we cannot be without, because that failing, our Church falleth; (e) it is our onely safeguard, without which, both we and all other sectaries, had vndoubtedly perished; (f) it is the summe of our Gospel. So *Luther*.

In the second age *Cerinthus* stands convicted of heresie, by (g) S. *Epiphanius*, for teaching that children might be saued without Baptisme; which is now a plausible doctrine, among all the Calvinian

Clement.

3. recog.

Irenæus

l. 1. c. 20.

b) Luther

in artic.

36.

c) Idem

tom. 5.

Ger.

Ieu. in

admonit.

ad Ger.

man, fol

288. &

tom. 7.

Ger. Wit.

fol. 478.

d) Idem

tom. 1.

Ger. Wit.

in 2. ad

Galat, fol

47. & 91.

& tom. 1.

Latt. Ien.

fol. 488.

e) Idem

10.

5. in c. 3.

ad Gal.

f) Idem

tom. 2.

lib. de

abhomi-

natione

Missæ.

fol. 390.

g) Epip

hæres.

a) Calvin 34

THE VNCASING

l. 4. Inst. unian Protestants.

c. 16. n.

24 & 17.

& 26 &

cap 15. n.

10. & 20.

& in ad.

tid concil

Trident

sess 5.

Rogers

in his

booke

entituled

the Ca-

tholike

doctrine

of the Church of Englād. art. 25. Willet in Synops. contr. r. i.

q. 3. Babington Coment. in Genes. 17. 7. Zanch. in Miscel.

l. 3. art. 17.

Baptisme is but a seale of the promise, and neither hindereth nor furthereth in the way of saluation; neither doth the saluation of children depende on baptisme, but on the promise which God made to ABRAHAM Gen. 27. 7; therefore all the children of beleeuing parents, are sanctified in their mothers wombe, and are by faith the heires of the kingdome of heauen, so (a) Calvin; and the like is affirmed by Rogers, VVillet, Babington, Zanchie, and all other pure Calvinian Protestants.

Epiphan.

heres. 30.

b) Calvin

l. 4. Instit.

c. 17. &

19. per 10

sum Et

c. 14. n.

20 & l. 2.

c. 10. n. 5.

& Willet

in Synop.

controu.

15. q. 3. &

controu.

11. q. 7.

In the same age, Ebion stands condemned of heresie, by the foresaid Epiphanius, for denying *that Christians enjoyed the veritie of the old Figures*; which is also a currant doctrine, among the Calvinian Protestants: For they generallie teach; that the Sacrament of the Eucharist, is but a figure of Christs bodie; That S. I O H N Baptists baptisme, was all one with ours; that our Baptisme exceedeth not in prerogative the fewes circumcision; that the schoolemens distinction (teaching that the Sacraments of the Old law did onely adumbrate or shadow, and the Sacraments of the new con-

conferred grace) was to be hissed at; and that the Iewes in their sacraments had the same substance of Christ that we haue.

& Powel
l. 2. de An
tichristo
cap. 21.

Againe, the same *Ebion* was condemned by the foresaid * Father, For imposing a necessitie on marriage, which is a doctrine

* Epiphā.
here. 30.

much yrged & defended by Martin Luther, the Protestants Apostle & Euangelist.

As it is not in my power (saith he) not to be a man, so it is not in me to liue with-

Luther in
Sermon.

out a woman, &c. For our Election or Councel is not free, but a thing natu-

de Matri-
monio

rally necessarie, that a man be ioyned to a woman, and a woman to a man; for

1522. fo.
5. latt.

this word which God spake, *increase and multiplie*, is not a precept, but more then

Witt. See
also Cal-

a precept, to wit, Gods worke which is not in our power to hinder or omit, but

uin l. 4.
Instit. c.

it is as necessarie as to be a man, & more necessarie then to eate, drinke, purge,

13. n. 3. &
Harmon.

sleepe or wake, &c. So Luther. And in an other place, exempting but three kinds

in Mat.
19. 12.

of men from the necessitie of marriage, viz. Gelded men, Eunuches borne, and

such as haue made themselves Eunukes. he addeth saying; whosoever doth not

finde himselfe in the number of one of these, muste in any case thinke of a

wife, and hasten marriage, yea though he haue made ten vowes, oathes, promi-

ses and adamantine obligations to the contrarie.

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Epiphan.
hær. 27.
& August
hær. 7.

a) Luther
tom 4.
leu. latt.
argum in
epist. ad
Galath.

b) Ibid.

c) Ibid. in
cap. 2. ad
Galath.
fol. 46.

d) Ibid.
fol. 42.

e) Ibid.
fol. 89.

f) Ibid.
fol. 53.

Againe in this same age, *Capronimus* standes condemned of heresie, both by *S. Austine*, and *S. Epiphanius*, for contending that the law appertained not vnto Christian men; which is one of *Luthers* prime doctrines: You shall heare him speake, (a) the Apostle faith, ye are not vnder the Law, but vnder grace; how not vnder the Law? according to the new man, vnto whom the Law doth nothing appertaine, for it had his limitts vnto Christs time, as *PAVLE* afterward faith &c. (b) ô Law touch not my conscience, for I am baptized, and by the Gospel called to the communion of Iustice, and euerlastiug life, to the Kingdome of Christ, where there is no Law, but meere remission of sinnes, peace, quietnes, and mirth, &c. (c) therefore a Christian is free from all Lawes, and subiect to none, neither within nor without (d) The opinion of *Hierome* and others is to be reiected, who dreame that *PAVLE* speaketh not here of the ten Commandements, but of the Ceremonial Law, &c. (e) I vnderstād this saying of Christ, do this and liue, as a certaine Ironie or scoffing speech, &c. (f) neither doth *PAVLE* speake here of the Ceremonial Law, &c. but of all the Law, there simplie all the Law, whether it be Ceremonial, or of the ten commandements is abrogated

ted to a Christian, &c. (a) THOMAS and other Scholemen speaking about abrogating the Law, say, that the Iudiciall and Ceremoniall Law were taken away after Christ, but not the Moral; but these speake they know not what, &c. (b) What is it to me, that thou o Law accusest me as guiltie, that thou conuictest me of many sinnes committed? yea I commit many daily, but this is nothing to me, now I am deafe; I heare thee not, pray thee trouble not my conscience; (c) true it is, I haue sinned, therefore God will punish & condemne me! no; yea but the Law of God saith so. I haue nothing to doe with this Law; why? because I haue an other Law, which compelleth this Law to be mute, to witt, *Libertie*; what *Libertie*? of Christ, for by Christ I am freed from the Law; so a faithfull man by only faith may lift vp himselfe, and conceaue sure hope and firme consolation, that he may not waxe pale at the view of sinne, but may say, *Sir diuel*, thy threats and terrours mooue me nothing, because there is one which is called IESVS CHRIST, in whom I beleeue, he hath abrogated the Law, & is thy *Sathan* o *Sathan*; o Law if thou canst accuse me, binde me, terrifie me, I wil place ouer thee an other Law, that is to say, an other tyrant & tormentor, who shall

a) Ibid. in
cap. 4. ad
Gal. f. 144

b) Ibid. in
cap. 2. fol.
62. & 54.

c) Ibid. in
cap. 2. fol.
55.

See also
Caluin
4. Inst. c.
10. n. 5. &
1. 3. c. 19.
n. 2. & 4.

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v. Luther
vt supra
in cap. 3.
ad Galat.
fol. 115.

a) Ibid. in
cap. 4. ad
Galath.
fol. 118.

August.
h. r. 6. see
Alohon.
a Castro
in v. Crea-
tura. & v.
malum.

in like maner accuse, bind, & oppresse thee, thou art in deed my *Hangman*, but I haue an other *Hangman* Christ, who shal tortour thee, by him I am free. If the diuell beate me, I haue a stronger diuel, who shal in like maner whip him, Christ is my diuel; (a) therefore a conscience beleeuing in Christ, ought to be so sure, that the law with his terrours & threats is abrogated, that he must altogether be ignorāt, whether MOYSES, the Law, or a few euer were; (b) the Law certainly is no other then the fincke of all euils, heresies and blasphemies, because it on-ly augmenteth sinne, accuseth, terrify-eth, threatneth death, sheweth God to be an angrie Iudge, condemning sinners; wherfore if thou be wise, banning farre off, *stuttering and stammering* MOYSES with his Law; neither let his terrours & threats any way moue thee, but do thou simplie suspect him as an heretike, an excommunicated person, a damned wretch, far worse then the Pope & the diuel himselfe, and therefore in no case to be heard, &c. Hetherto *Luther*.

Againe in this same age, the *Gnostikes* stand condemned of heresie by *S. Austine*, for teaching, that some creatures were of their owne nature ill: which is *Caluins* expresse doctrine. For he plainly saith, that the diuel was by nature euill, wicked, malicious.

malicious; and that all men (whom Calvin. l. 3. Inst. c. 23. n. 3 & li. c. 14. n. 15. & 17.

Againe in this same age, the *Caini* stand condemned of heresie, both by S. *Epiphanius* and S. *Augustine*, for teaching that *Iudas* fact was good in betraying his maister; and that he fore-saw the benefites which would accrew vnto vs by Christs Passiō: which in like man-

ner is plausible doctrine, among all the Calvin-Protestants; I confesse (saith *Crowly* in his Apologie. pag. 30. & 46.

are my wordes, that Gods Predestina- tion was the onely cause of Adams fall, but not consequently of all sinne, for such as haue eyes to see, doe see that A- dams fall was good, &c. yea it is a do- ctine generally maintained by Prote- stants (as shall be shewed in the next Chapter) that *Absolons* incestious adul- terie, was Gods worke; that *Iudas* trea- son, was as well the worke of God, as *Paules* vocation; that the *Iewes* in abu- sing our Saviour, and putting him to death, did nothing but what the hand and Counsel of God had formerly de- creed, and the like.

Againe in this same age the *Plotemaians* stand condemned for heretiks by S. *Epi- phanius*, for maintaining, that God had coman-

Caluin. l. 3. Inst. c. 23. n. 3 & li. c. 14. n. 15. & 17. Epiphan. in ana- ceph. & August. bær. 18.

Crowly in his A- pologie. pag. 30. & 46.

See Me- lamton in Rom. 8 edit. 1. & Calvin l. 1. Inst. c. 18. n. 1. & 2. & 1. 3. c. 23. n. 8.

Epiphan. bær 33.

ded some impossible things. And in particular touching the inseparable knot of marriage; which doctrine is generally maintained by all Protestants; as appeareth not onely in that they (contrarie to Gods word) admit of so many diuorces as shall be anone shewed, but in that they maintaine * that the Law of God, or the ten Commandements are impossible to be kept, (a) no not though a man be neuer so much assisted or holpen by Gods grace.

Againe in the same age the *Priscillians*, *Marcites* or *Marcocites* stand condemned for heretikes, both by S. *Irenæus*, S. *Augustine* and S. *Epiphanius*, for teaching that the order of Priest-hood, appertained as well to women as to men; which doctrine is also maintaned by *Luther* and *Caluin* the two great Euangelists of Protestanisme,

In the administration of the (b) Sacraments, it is not materiall whether the partie (administring) be male or female, young or old, neither neede we in the administration of the Word and Baptisme be inquisitiue touching these &c. (c) I say, that among Christian people there is no difference of persons, no

Irenæus l. i. c. 9.
Epiphanius hæc. 49.
Augustine hæc. 27.
 b) *Luther* tom. 7.
Witt. Lat. in notis Eccles. fol. 150.
 c) *Idem* tom. 2.
Ien. Lat. lib. de a-broganda Missa. fol. 442. 443. 444. 447. 448. 449. & tom. 1. Ger. Ien. fol. 336. & 824. apud Vrenbergium. causa 7. See also tom. 2. Latin. Witt. fol. 90. & lib. de ministris Ecclesiæ pag. 36. where re-

Lay-

Lay person, no Clarke, no Shaueling, no Annoynted person, no Monke &c. Priesthood in the New Testamēt is spiritual, and common to all Christians, for we are all Priests in the same manner that Christ was a Priest; this sentence is vnresistable, that in the New Testament, there are no visible Priests, nor can be different from lay persons, and such as be, are without the warrant of Scripture; therefore all Christians, haue power and authorite to Preach though **BEHEMOTH**, with all his adherents burst himselfe; when *Paule* saith, it is not permitted for a woman to speake in the Church, he doth not speak simply, as if it were vtterly vnlawful for a woman to Preach, but only that it is not fitting for a woman to Preach, if a man be in presence, that is able to performe that office, otherwise it is necessarie that a woman speake &c. all Christians, both men and women, young & old, maisters and seruants, mistresses & maids, learned & vnlearned are Priests; neither is there any difference, if their faith be alike; whosoever hath crept out of baptisme, may glorie, that he is both a Priest, a Bishop, and a Pope. Hetherto *Martin Luther*. And the like is taught by other Protestants; yea *Gual-*

coning
vp all the
parts of
Priestly
function,
as to
Preach,
to Bap-
tize, to
Conse-
crate, to
give ab-
solution,
&c. He
conclu-
deth that
they are
all com-
mon to
women.

See Cal-
uin l. 4.
Inst. c. 19.
n 28. &
c 4. n. 9.
Gualtier
in *Crono-*
graphia.
l. 2. c. 2. in
Collat. c.

42 THE VNCASING

See Flo-
rimundus
Raimun-
dus l. 7.
de Orig.
ne hæref.
c. 7. n. 5.
where he
reciteth
many flo-
ries to
this pur-
pose.

terus affirmeth, that in Prouince, Straf-
brug, and infinite other places, women
haue bene ordinarily seene to Preach;
and that not many yeares since, a wo-
man among the Abbenacenses, when a
certaine Minister denyed to giue her
the Communion, went angerly home
to her owne house, and there laying a
Napkin vpon a stoole, set Bread and
Wine thereon, and with her owne
handes, ministred vnto her selfe, the
Lords supper.

* See Ba-
ron anno
120. n. 37
Luther
in capti-
uit. Babi-
lon. tom
2. l. en. lat.
fol. 247.
173. 275.
Caluin.
l. 4. Inst. c.
10 n. 1.
See also
l. 3. Instit.
c. 19. n. 2.
& 4.
(a) Lib.
4. Instit.
c. 20. n.
1.

Lastly in this same age, *Prodicus* the fa-
ther of the Adamites, stands condem-
ned of heresie by the *Doctors of that
time, for teaching that *Christian people were*
not tyed in conscience, to performe anie Lawe;
which doctrine is likewise maintained
by *Luther* and *Caluin*, and followed in
practise by all sorts of Protestants; It is
certaine, that neither Men nor Angels,
can impose any Lawes vpon Christian
men, vnlesse they be willing thereunto.
So *Luther*, and the like is affirmed of *Cal-
uin*. Yea he dareth to say; that humane
Lawes, how good or honest soeuer,
whether they be made by Church or
Magistrate, doe not bind in conscience
(a) and that the promised libertie in the
Gospel, did acknowledge neither King
nor Magistrate among men.

IN the third age, the Manichæans stand condemned by S. *Austine*, for that they condemned *Altars*; which is so current a doctrine among Protestants, that Mr. *Smith* in his Sermon vpon the Lords Supper, boldly affirmeth, that the word *alter* hath bene kept in the Church by the diuel, that men should beleue the Eucharist to be a Sacrifice.

Augustin.
contra
Faustum
Manich.
lib. 20. c.
5. 6. 7. &
hæc. 40.

Againe the same Manichees * heretically attributed all thinges to fate or ineuitable necessitie, and affirmed that sinne could not be auoided; which is a doctrine now generally maintained by all Protestant doctors, especially those of the Caluinean sect. (b) *reprobi euadere nequeant peccandi necessitatē, &c.* The Reprobats cannot auoid the necessitie of sinning; especially, when by ordinance of God, such a necessitie of sinning is imposed vpon them. So Caluin. Yea there is nothing more familiar with him and his followers, then to affirme (c) that man being iustly forced by God, doth doe what is not lawful for him; (d) that God caused ABSOLON to pollute by incestuous Adulterie, his fathers bed; (e) that God doth not only permit men to fall into errour by forsaking them, but seduceth, hardneth, deliuereth into a reprobate sence, and sendeth a powerfull errour, to make men doe such a thing

* See Practolus v.
Manichei

b) Caluin
1. 3. Instit.
c. 23. n. 9

c) Idem
li. 1. Instit.
l. 18. n. 4.
d) Ibid.
n. 1.

e) Bucer.
in cap. 1.
ad Rō. p.
72. & in
cap. 9. p.
454.

44 THE VNCASING

a) Pifca-
tor. de
Predest.
pag. 105.
166. 167.
cap. 1.

August. 1.
2. contra
lit. Petil.
c. 32. &
34.
b) Calvin.
1. 4. Iustit.
c. 15. n. 8.
& 1.
Willet in
synop.
controu.
14. q. 3.
& cont.
12. q. 7.
Powel 1.
2. de An-
tichristo.
c. 21.
Optatus
Meliui-
tan. lib. 2.
& 6. con-
tra Par-
men. See
Sanders
har. 91.

thing (a) that the most horred offences that euer were, are done by Gods decree; that sinnes through the force of that decree, are altogether inauoidable.

IN the fourth age the Donatists stand conuicted of heresie by S. *Austine*, for contending, that the *Baptisme* of Christ and S. Iohn Baptist were al one. Which is a doctrine generally defended by all Calvinian Protestants; (b) the auncient Fathers were deceiued (saith Calvin) when they said, that the Baptisme of IOHN, was but a preparatiue to the Baptisme of Christ; we (saith D. Willet) affirme that the Sacrament of IOHN and our Sauour were al one; yea (saith Powel) we Protestants hold it a blasphemie in the Papists, for making a differance betweene IOHNS and Christs Baptisme.

Againe, the same Donatists stande cōdemned by S. *optatus Miliuitan*, for contemning holy Oyle, and casting it on the ground; as also for that they caused the Sacrament of the Eucharist to be cast to the dogges, pulled downe Altars, (Which he calleth the seates of Christs body) broke and sold *Chalices*, rent and tore corporalls, veiles, bookes, and other instruments appertaining to Gods seruice : which was the ordinarie deportment of Calvin-Protestants in the beginning of their deformed reformation,

tion, and in which they still perseuer, as opportunitie offereth it selfe.

Againe the same Donatists stande condemned by S. *Augustine*, for teaching, that the Catholike Church was perished in all the world, except in those places which Donatus liued. Which also is a doctrine generally taught by all sortes of Protestants, as was shewed in the former chapter.

Againe in the same age, the Arians stand condemned of heresie by S. *Epiphanius*, S. *Theodoret*, and S. *Augustine*, for maintaining, that the Father, Sonne, and Holy Ghost, were not of one nature, substance, or essence, and refusing to admit the word *ὁμοούσιον*, or consubstantiall, because it was not in the scripture: in both which, the chiefe Protestant Doctors, shew themselves to be their true disciples and faithful followers, as shall be shewed in the next chapter.

Againe the same Arians were * condemned, for that they taught that the Sonne of God was ignorant of many things, and that he learned as he grew in yeares, which also is currant doctrine with Calvin and his Cymists. (a) It is euident, that ignorance was common to Christ with the Angels: so Calvin; yea he further saith, that Christs soule was as subiect to ignorance, as the soules

Augustine
concione
2. in Psal.
& in
Psal. 18.
& in epist
16. ad Do
natist. &
lib. de v-
nitate Ec-
cles. c. 11.
& 13.
Epiphanius
har. 68.
& 69.
Theodo-
ret lib. 4.
har. et,
fab. &
August.
har. et.
46.
* *Athana-*
sius ser. 4.
contra
Arrianns
& *Hilari-*
e l. 9. de tri-
nitate.
(a) *Caluin*
Harmon.
in Mat. c.
24 v. 36.
& har. in
Luke c.
3. v. 40.

of

of other men, and that this was the only difference betweene vs and him, that our necessities are of necessitie, his voluntarie; and that Christ in particular knew not the day of Iudgement, nor what tree that was which he cursed. And the like is taught by other Protestant Doctors, as shall be shewed in the next chapter.

*See Alphonsus a Castro. v. concili.

a) Luther in postil. concione 1. post dominic. Trinit. fol. 114. Witt. Lat & art. 115 & 500. & tom. 7. Witt. Ger. fol. 262.

Epiphan. h. 2. 75. & in acaphal. August. h. 2. 12. Nicen. 1. 9 c. 15.

Againe the same *Arrians* are * condemned of heresie, for maintaining that a Council, howe lawfull so euer assembled and approued might erre: Which also is a high-prized doctrine in the Protestant Synagogue; you shall heare the wordes of their first Author and Euangelist. (a) Among all the Councils, I neuer saw any in which the Holie Ghost was found; Councils are vncertaine, neither must we trust vnto them; for there was neuer any so incontaminate, but either added or diminished from Gods word; yea the council of the Apostles, albeit it was the first and most pure, had some what mingled with it, &c. This abominable opinion (that councils haue the Holie Ghost) is to be numbred among the greatest euils of christianitie. So this Apostata.

Againe in the same age *Eustachius* and *Aerius* stand condemned by S. Epiphanius & S. Augustine, for maintaining that the pre-

script

script Fastes of the Church, were not to bee observed; which is also a knowne current doctrine among all sortes of Protestants; yea it is common with the purer sort of them, to make their greatest feasts vpon the greatest and solemnest fasting dayes, of which none can be ignorant.

Againe the same *Aerius*, stands condemned by the two fore said Fathers, for teaching that the *dead were not to bee prayed for, nor Sacrifice to be offered for them*: which also is a Doctrine generallie taught by all Protestant Doctors; yea in defence therof, they dare pronounce with their maister *Caluin*, that all the Fathers, in praying and offering Sacrifice for the dead, were foolishly deluded by the deceits of Sathan; that it was an argument of ill-consulted sedulitie, in considerate credulitie, and peruerse emulation; that the custome of praying for the dead, was a profanation of the inuocation of God, and that it was an error yea and a grosse & superstitious error.

Againe in the same age, *Iulian* the Apostata stands * condemned, for that he brake downe the Image of our Saviour, and caused his owne to be set vp in steed thereof; as also for that he was a great enimie to the Holy Crosse, the Crucifix, and the signe of the Crosse:

and

Epiphanius
hær. 75.
& *Augustine*
hær. 53.

Caluin.
l. 3. Instit.
c. 5 n. 10.

* See *Sozomen* l.
5. cap. 20.
& *Eusebius*
l. 7. c. 14.

and haue not the Caluinian Ministers abundantly reuied the memorie of this accursed Apostata? haue they not throwne downe the Images of our Sauour? broaken downe Crosse and Crucifixes? do they not hold the signe of the Crosse as superstition? and in steed of the Images of Christ and our Sauour do they not place in their priuate howses the pictures of their Apostata deformaters, or the Lasciuious Images of *Venus* and *Adonis*, *Incipiter* and *Ganimede* and suchlike, &c?

Hieronymus
contra
Heluidiū.

Luther
Sermon.
pe Matrimo-
nio.
tom. 5.
Lat. Wit.
& tom. in
Epist. ad
Wolfgang
fol. 505.
See Cal-
uin. l. 4.
Instit. c.
12. n. 28.
& Har-
mon. in
Mat. 19.
11. 12.

Againe in the same age *Heluidius* stands condemned by S. *Hierome* and the other Catholike Doctors, for equalling the merit of marriage, with the merit of virginitie, which heretical doctrine all the Doctors of Protestancie do also eagerly maintaine; yea their father *Luther* dareth to write; that single life is farre more base and vild then marriage; that matrimonie is more then a precept; that who so determineth to liue without a woman, must put off the name of man, and put on the nature of an angell or spirit; that he must needs be a whore-master that flyeth marriage, and that it is more necessarie to lie with a woman then to eate drinke or sleepe.

Againe the same *Iouinian* stands condemned by S. *Augustine*, for maintaining, that

that these who were by Baptisme regenerated, and receiued into grace, could not loose that grace, nor sinne, at least to death; which verie doctrine was re-
 mued by *Luther*, and is still eagerly de-
 fended by all *Caluinian* Protestants.

Thou seeest how rich a Christian or Baptized man is, who though he would, cannot loose his saluation, what sinnes soeuer he commit, vnlesse he will cease to beleue; So *Luther*. By our sinnes (*saith Caluin*) we can no more be damned then *Christ* himselfe; we maintaine *saith Damman*, that the iust man must of necessitie perseuer, and that those who are truly faithful, cannot fall from grace by any sinnes; they that are once iustified, remaine alway iustified. So the *Vniuersitie of Oxford*, in their late *Vespers. 10. Iulij. nu. F 619. resp. Bautes &c. Iles*, and the like is affirmed by *Piscator* and all others.

IN the first age *Vigilantius* stands condemned of heresie by *S. Hierome* for deriding the Catholike custome in setting vp waxe lights at the Tombes of martirs; for impugning the single life of Preists; for teaching that it was idolatrie, to reuerence the sepulchers and holy relikes of Saintes, and denying that Saints were to be inuocated or worshipped. Then which *Vigilantian* he-

D

refies

Luther
 in capti-
 uit. Ba-
 bilon.
 tom. 2.
 Lat. Wit.
 fol. 78.
Caluin
 l. 4. Inst.
 c. 17. n. 2.
Damman
 l. de Per-
 seueran-
 tia San-
 ctorum
 p. 145. &
Piscator
 in resp.
 ed duplic.
 Vostij p.
 389. & alij
 passim.

Hieronimus
 contra *Vigilantius*.

Hieronimus l. 3.
contra
Pelagianos.

Caluin in
Antidot.
concil.
Trid. sess.
6. c. 15. 13
& 10. &
l. 3 Instit.
c. 2. n. 16.
38. 39. 40
& l. 4. c.
17. n. 2.
(Luther
tom. 4.
Ieu. Lat.
in cap. 4.
ad Galat.
fol. 118.
& 122. &
in Colloq
mensal.
Powel.
de Anti-
christ. l. 2.
c. 19.

* Augu-
stine hæc.
89. Socra-
tes l. 7. c.
33.

resies, no doctrines are more plausible in the Protestant religion; The *Pelagians* in the same age are condemned of Heresie by the foresaid father, for boasting that they were sure of their iustice, and might securely promise to them selues the kingdome of heauen; which is the verie doctrine of the Protestants at this day; al the faithful ought to be certaine of their saluation, saith *Caluin*, yea saith he, that man is not truly faithful, who doth not confidently glorie that he is the heire of the kingdome of heauen, since our sinnes can no more hurt vs, then Christ him selfe, nor we loose heauen, more then he. (4) we, thanks be to God, can decree and iudge out of the word, how God is affected towards vs; we ought not to doubt that the spirit of God dwelleth in vs, but certainly to determine that we are the temple of the holy ghost; we ought firmly to beleue that not only our office is pleasing vnto God, but also our person, and whatsoever we say, do, or thinke. So Luther. To which Mr. *Powel* addeth, that it is blasphemie to say that euery man ought not to assure himselfe of his saluation.

The Nestorians in this same age stand * condemned of heresie, for teaching, that Iesus Christ borne of the Virgin M A R I E, was not God, but meere

meere man, and after had the diuinitie
 ioyned vnto him, for the merrit of his
 holy life, and that not personally nei-
 ther, but only by a speciall prerogatiue,
 &c. In which blasphemous heresie, *Luther*
 & *Caluin* far exceede him, for though
 they seeme to acknowledge that Christ
 was perfect God, and that his diuinitie
 was ioyned to his humanitie personally
 by an hypostaticall vnion, yet they fasten
 ignorance and desperation on him,
 and make him a sinner, yea the greatest
 of sinners: You shall heare them speake;
Omnes Propheta &c. all the Prophets fore-
 saw this in spirit, that Christ should be
 the greatest thiefe, the greatest adul-
 terer, the greatest man slayer, the most
 Sacrilegious & most blasphemous, &c.
 because being a sacrifice for the sinnes
 of the world, he is no innocent person,
 and without sinne, he is not the Sonne
 of God, borne of the Virgin, but a sin-
 ner, &c. We ought to acknowledge,
 that as Christ was inwrapped in our
 flesh & blood, so likewise in our sinnes,
 malediction, death and euils: but you
 will happily say, that it is absurd to call
 God a sinner and accursed? I answere,
 that if thou wilt denie that he was a
 sinner, deny also that he suffered for
 thee, &c. (a) all the sinnes of the world
 were so laide vpon Christs shoulders,

Sanders
har. 100.

Luther
in cap. 3.
ad Galat
tom. 5.
Lat. Wit.
fol. 348.
349.

c) Idem
hom.
baptis
tom. 5
lat. W
fol. 3

in cap. 3.
ad Galath
& in 1. ad
Cor. c. 5.

a) *Ide m l.*

2. *Inst. c.*

16. *n. 10.*

b) *Ibid. n.*

12. & *har.*

in *Mat.*

27. *v. 46.*

c) *Ibid.*

d) *L. 2.*

Inst. c. 16.

n. 12. in

har. in

Mar. 14.

36. &

Luke 2.

4. & in

Mat. 26.

39. & ad

Rom. c. 9.

v. 3.

See after

in the

next chap

ter.

* *Nice-*

phorus

l. 16 c. 27.

& *Baron.*

an. 48 5.

n. 16.

e) *Socra-*

tes l. 7. c.

32. &

Sand. har

100.

that he became the most grievous and
greatest sinner vpon earth, &c. Since
then he was so great a sinner, he needed
baptisme, and it was very requisite that
he should be baptised, for the remission
of his finnes. So Luther. Christ in assu-
ming mans nature, was truly a sinner,
and guiltie of the curse of God; (a) it had
bene to no purpose, if Christ had onely
died a corporall death (b) he indured in
soule the torments of a damned, a de-
sperat man; (c) he was so vexed on all
sides, that being ouerwhelmed with
desperation, he ceased to call vpon
God, which was to renounce his owne
saluation. So Caluin. and further ad-
deth (d) that Christ was touched with a
vicious affection; that in his prayers, he
held not a well proportioned course;
that hee in a manner wauered in his
vowes; that he forgot that he was sent
hether on that condition to be our Re-
deemer; yea that he refused and detra-
cted, as much as in him lay, the office of
a Redeemer; that he feared the salua-
tion of his owne soule, and the like.

Lastly in this age, *Zenaias* stands* con-
demned of heresie, for the denying the
worship of Images; and the foresaid
(e) *Nestorius*; for proudly contemning
the writings of the Fathers, and prefer-
ring himselfe and other his adhaerents,

be

and before all antiquitie. The first of which
 heresies is a principle in Protestancie,
 and as touching the second, I am verily
 perswaded that Nestorius came short
 of the Protestant Doctors.

I am (a) assured that I haue my do-
 ctine from heauen, and therefore I wil
 not consent that either Man or Angel
 be iudge of my doctrine, but by it, I
 meane to iudge both Men and Angels;
 (b) no doctor since the Apostles time,
 hath so plainly prooued and confir-
 med the chiefe articles of faith, out of
 the word of God, as I haue done; (c) wee
 will admit of no other authoritie, but
 the Scriptures, and those after our owne
 interpretation; what we interpret was
 the minde of the holy Ghost, but what
 others interpret, how many or learned
 soeuer, proceed from the diuel; (d) say
 that the Church, *Austine*, or the other
 Doctors, may say that *Peter* or *Apolo*, or an
 Angel of heauen, teach the contrarie,
 yet my doctrine is of that nature, which
 will illustrate Gods glorie; (e) PETER
 prime of the Apostles, did liue & teach
 beyond the warrant of Scripture, and
 therefore he did erre (f) I am *Isayas*, and

a) Luther
 contra
 regem

Angl. 16.

2. Witt.

fol. 339. &

tom. 6.

Ger. Wite

f. 483.

b) tom. 1.

Ger. Ien.

in ptefat.

& lib. ad

Ducen.

Georgiu.

c) L. de

seruo

arbitrio

contra

Eras editu

1. vide

etiam

tom. 2.

Witt. fol.

486. apud

Breiarlio

in a pol.

Prote-

stant.

tract. 2. c.

2. sect. 10

sub. 9.

d) In cap. 1. ad Galath. tom. 5. Witt. fol. 290. & tom. 7. Witt.
 fol. 483. (e) Tom 4. Ien. Lat. in 2. Galath. (f) In colloq men.
 fol. 588.

a) Idem
in colloq.
menf. fol.
932. &
17. & 478
& tom. 2.
latt. Wit.
fol. 500.
& 505.
apud, Fe-
narden-
tium in
theo-
mach.
Caluini-
nistica.

Caluin in
epist. 145.
ad Mar-
bachium.
b) l. 1. cō-
tra Pighi.
c) Epist.
109. ad
fratres
Monstel-
gar.

and Philip, (*Melancton*) is *Jeremias*; (a) *Basil* was wholly a Monke, and not worth a rush; *Cyprian* was a weake diuine; *Chrysostome* doth nothing but prate, his bookes are a troublesome and inordinate packe; *Athanasius* had nothing singular in him; *Hierome* ought not to be numbred among the Church doctors, for he was an heretike, a man of no iudgement nor diligence; he wrote manie things wickedly, he was a very block head in vnderstanding the Scriptures, obtruding Iewish blindnesse for historicall sence, and his owne follies for allegories. I know not among the Fathers, to whom I am such an enemy, for he writeth nothing but of fasting, difference of meats, and virginity; but as for faith and true religion, there is not a word to be found in his writings; *Gregories* sermons are not worth a farthing; in his dialogues, the diuel deceiued him, &c. Hetherto Luther touching himselfe and the fathers: neither doe his followers differ from him in iudgement.

Luther was an excellent seruant of God; and a faithfull minister of the Church; (b) a singular Apostle of Christ, by whose mouth God thundered; (c) from whose Church our Gospel did flow; a man most excellently qualified, &c. So Caluin, to which other Prote-
stant;

stants adde (a) that he was the renewer of Christian Religion, Gods singular seruant, in whom who so seeth not the spirit of God, seeth nothing; (b) that no age would euer produce such a man; (c) that he was a blessed man, in whom the Holy Ghost shined; the Prophet of Germanie; the light bringer and light-ender to all diuines; the wonder of the world; (d) that there was neuer any since the Apostles time, who for spirit, wisdom, and vnderstanding, might be compared with him; (e) that he exceeded all the auntient Fathers, as much as the Sunne surpasseth the Moone; and that neither S. *Augustine*, nor any of the rest, had they liued in *Luthers* time, would haue bene ashamed to haue bene his schollers, and haue carried a candle before him; (f) that he was a man sent from God to illuminate the world, the Chariot, and the Coachman of Israel; (g) a thrise holy man; (h) the next in dignitie to Christ and Paule; (i) the elect vessel and organ of God; the light of the Gospel, &c. So they touching their

a) Beza in lib. de p̄naha-
ret. p. 94.
95. 148.
apud Kā-
sen in
pr̄fat.
Catechis-
minoris
Lutheri.
b) Melan-
ton a-
pud Kan-
sen ut sup
c) Kansen
in pr̄-
fata pr̄-
fatione
d) Am-
dorsius
in pr̄fa-
tione. r.
Tom. Lu-
theri.
e) Albe-
ras con-
tra Caro-
lasted. l. 7
f) Iuel in
Apolog.
par. 2. c.
4. 2. &

For Acts & Monuments. (g) Powel in his *Animaduers.* of the Papists supplicat. p. 70. (h) Spanburgius l. contra Stephan. Agri-
colum. See the Protestants Apologie, tract. 2. c. 2. sect. 10. sub.
15. & 9. (i) See in Mercurius Gallobel. Arthurus Goterdi. an.
1617. at what time a Inbile was celebrated, by the consent of
all Protestants, in memorie of Luther.

maister *Luther*. But as for the auncient Fa-
thers they will not tell (a) that *S. Austi-*
was a prating diuine, variable, & incon-
stant in all learning; *S. Gregorie Nazian-*
zene, a teller of feigned fables; *S. Basil* an
erronious fellow; (b) *S. Irenes*, a man that
neuer read the Scriptures, and one that
vnderstood not the Apostles Creede, a
pestilent writer; (c) *S. Clement* (the fel-
low labourer with *S. Paule* (*Phil. 4. 3.* a
verie knaue, and infected with a diui-
lish contagion; *S. Denis* of Arcopagite,
an insolent and dangerous fellow; (d)
that *S. Ierome* was an Idolater, and a pro-
tector of Idolatrie; a worse Christian,
then *Vigilantius*, and as certainly damned
(vnlesse he repented him of his heresies)
as the diuel; (e) that *S. Anacletus* and *Anice-*
tas, were no better then rogues, and men
branded in the forehead, &c.

I care not for the Fathers, whether
holy or not holy, they were blinded
with a Montanicall spirit, in the Tradi-
tions and doctrines of diuels, speaking
lies, &c. we ought not to credit them,
&c. So *Pomeran.* wee doe not hold our
selues subiect to the iudgement of any
Fathers, how learned soeuer, nor to the
iudgement of any Councels, though
neuer so lawfully assembled, nor to the
iudgement of any Church how perfect
or vniuersall so euer. So *Socinus*. And
the

commu-
nes. in
Ioh. c. 10
v. 6. & c.
11. 13. &
c. 15. 20.
b) Melan-
cton in 14.
ad Rom.
c) Calui-
nistæ in
scuto fi-
dei dialo-
go 8. See
Feuarden-
tius in
theolog.
Caluinist.
d) Beza in
Iconibus
& Luther
in postil-
lain die
exultat.
e) See the
Suruey
pag. 337.
Pomeron
comment
in Ionam.
Socinus
I de Chri-
sti natura
contra
volanum
p. 222. See
the Pro-
test. Apol
1. 1. sect.
16. fol. 2.

the like might be proued out of all the other Protestants, touching the contempt of the Catholike Fathers. But as touching the doctors of their owne societie, they speake as you heard of before of *Luther*; no man wrote more learnedly then *Caluin*, no man more godlie; we owe the building of our Church vnto *Caluin* next vnto God, he was the destroyer of all heresies, both new and old; he was the faithful & vn-reprouable seruant of God, a true Prophet, and the mouth of the Lord. So *Beza*. Again (a) we acknowledge *Wicliffe* for a noble martir, and the true and immortall glorie of England; *Hus* for a true heauenly goose; *Zwinglius* and *Oecolampadius*, for a noble paire of heauenly warriors; *Tindal* for a great Euangelist. And so of the rest.

IN the sixt age, as *Mahomet* among other Heresies, *blasphemously maintained that God was the author of sinne, so do the Protestants, as shall be shewed in the next chapter.

As the *Armeni* (b) heretically taught that the Sacraments did not conferre grace; that Matrimonie was no Sacrament, and that in the Eucharist water was not to be mingled with the wine, so do all sorts of Protestants, especially of the *Caluinian* sect.

Beza in epigram. an. 1597. p. 178. & in Iconibus, & in vita *Caluini*.

a) *Caluini* in clypion dei dialog 8. & *Beza* in Iconib. See *Gualterus* in Cronog. sec. 2. Coll. 20.

* *Cedrenus* in Hierarchio.

b) *Alphos* a Castro. v. baptis. Matrim. & Eucharistia.

Againe

★ Præter
lus verbo
Maho-
metes.

b) Luth. in
proposi-
tionibus
de biga-
mia. an.
1528.

propos.
62. 65. 66
& in ex-
posit in
Genesim.
an. 1525.
cap. 16.

c) Musc.
in expres.
Pauli ad
Colos. &
Tim. 3.
Melanctō
in concilii
Theolog. p.
134. &
128. an.
171.

Beza in creopagie fol. 80. Zanchie. in Miscel. fol. 27. Calvin
in Epist. editis à Beza in 8. an. 76. pag. 29.

His first
wife is
yet living
& dwel-
leth at
Cowly.

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Againe, as the fore said *Mahomet** here. tically allowed poligamie, or a plurality of wiues, so doth *Luther*, *Musculus*, *Melanctō*, and other chiefe Protestant doctors; (b) Poligamie is now no more abrogated then the rest of *Moses* Law, but left indifferent, to witt, neither forbidden nor commaunded. so *Luther*. (c) *Musculus* also is of opinion that Poligamie was permitted in the time of the Apostles; and *Philip Melanctō* (though he iudge the deuorce of king *Henrie* the 8. from his first wife *Catherine*, as most vnlawfull) is confident, that king *Henry* might with credit and a good conscience (if his end were to haue issue) haue taken an other wife &c. because (saith he) Poligamie is no vnusuall thing, nor against Gods Law; since *Abraham*, *Dauid* and many holy men, had many wiues at once. Thus *Melanctō*, *Beza*, *Phinix*, *Zanchies* most holy man, and *Caluins* true diuine.

There be yet liuing can well remember that Doctor *Lawrence*, publike professor in the Greeke tongue, in the Vniuersitie of Oxford, both in the dayes of King *Edward* the sixt, and Queene *Elizabeth*, had two wiues at once, the one dwelling at *Cowley*, and the other in *Oxford*,

ford, which two he vsed successiue-ly, the whole Vniuersitie either willingly conuiuing, or else approuing the same.

It is also well knowne (to omit others) that D. Thorneborow, now bishop of Worcester, had a long time two wiues at once, one of which (viz. the first his true lawfull wife) is lately dead; whence it is euident, that the Doctors of Protestancie, euery way equal Mahomet in the approbation of Poligamie.

Furthermore as the same Mahomet heretically taught; that any man might lawfully sue a deuorce in these three cases; to wit, if his wife were barren, or peruersly mannered; or if he could not loue her, and after foure moneths marrie another; so doth Luther, Caluin, Bucer, & all other chiefe Protestant Doctors: yea and in many other cases also. You shall heare them speake.

Sometimes wiues proue so froward, that though their husbands should tentimes fall into lust, yet such would be their hardnes, that they would not regard it; here then it is meete for the husband to say, *If thou wilt not an other will, if the mistresse will not, let the maid come, dismisse Vasthi, and take Hester, after the example of King Assuerus.* So Luther. Againe:

It is the duty of Magistrates (if wiues proue so obstinate) to force them, yea and

Prateo-
lus verbo
Mahome-
tes.

Luther
serm. de
Matrim.
& vita
coniugali
tom. 5.
lat. fol.
123.

Ibid.

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and punish them by death ; but if the Magistrate will not doe it, then let the husband imagine with himselfe, that his wife is taken away by thieues and killed , and so let him choose another wife. Againe.

Ibid.
Melanct.
in analijs
theolo-
gieis part
1.p.648.
& 550.

Canones
Genuens.
an. 1560.
& 1562.

An adulterer may (after diuorce) goe into a strange countrey , and there if he cannot containe, he may take a wife. So *Luther*, and the like is affirmed by *Melancton* and *Pomeran*.

Bucer in
cap. 19.
Mat.
Bucanus
in locis
commun.
loco 12.

If a husband (say the Geneuean canons) shall be absent, let his wife cause him to be called by the publike cryer, & if he come not within the time limmitted, the Minister shall licence the wife to take an other husband.

a) Calvin
l. 4. Inst. c
19. n. 37.
b) Idem
in statu-
tis Gene-
uens. p.
29. 20.
1562.
c) Ibid.
pag. 32.
d) Ibid.
pag. 40.
e) Ibid.

Whether a woman be put away iustly or vniustly, if she haue no hope to returne to her first husband, and yet desireth to lead a godly life , and wanteth the companie of a man, he that marrieth her, shal not offend. So *Bucer*. with whom *Bucanus* and *Caluin* giue their assent , and farther adde; (a) that in case two be contracted, without the consent of their parents; (b) or in case a man marry a whore, instead of a virgin; (c) or in case any partie get any contagious disease; (d) or in case either partie be absent by the space of a yeare; (e) or in case the husband wil not keepe home after three

admo

admonitions, the mariage may lawfully
be dissolued, and other partie new mate
himselfe.

Luther also aboue mentioned, well ap-
proueth of all the foresaid causes, and
further affirmeth, that in case the hus-
band perswade the wife, or the wife the
husband to any sinne; in case a rich wo-
man marrie a poore man, & her friends
dislike the match; and in case the man
and the wife brawle and scould, and
cannot liue peaceably together, the
marriage may be dissolued, and either
partie free to marrie againe.

Luther
commento
in 1. Cor.
c. 7. an.
1523. &
in lib. de
causis
marrim.
an. 1530.

If after marriage consummate either
partie, by meanes of some incurable
disease cannot performe the marriage
duties, the sound or able partie, may be
lawfully married to an other. So *Bucer*
aboue mentioned. Againe.

Bucer de
regno
Christi.
& c. 1. 2.
c. 42.

If the wife be so hurt in bearing chil-
dren, that afterward she cannot indure
the companie of her husband, it is a ve-
ry plaine case, that the man may lawfully
take a new wife. and in like maner
may the wife serue the husbando, if he
chance to hurt his *Virgam virilim* Againe.

Ibid.

In case either partie be a witch, or a
murderer, or a Church-robber, or a
fauourer of thieues, or a receiuer of
stolne goods, or a periured person, or in
case either partie laye violent handes
vpon

Idem vñ
supra c.
37. 38. 39
& c.

Ibid. cap.
26. 27.
28 29. 30
&c.

See Bu-
cers
workes
entituled
*De regno
Christi*; in
the begin-
ning of
which
you shall
find these
& infinite
other
praises.

See Ba-
ron. an.
745. n. 27
* Calvin
in epist.
345. cuius
initium
diligen-
ter suis-
sem. edit.
Genevæ.
an. 1575.
Bucer in
cap. 5.
Mar.

Hutter in 2. part. resp. &c. in præf. ad confratres.

vpon the other, or in case the husband doe but beate his wife, the marriage may be dissolued; and either partie be at libertie to marrie againe; yea, whosoever cannot finde in his hart to loue his wife, and vse her according to the rules of coniugal charitie, is strictly commanded and enioyned by God, to put her a waie and marrie an other.

Hereunto *Martin Bucer*; whom the English Church acknowledgeth for one of her prime Apostles; *Crinaus* for an admirable and supreminent diuine; *Caluin* for a most faithfull doctor of Christs Church; *Sir Iohn Cheeke*, for a most vnpareld master, both in humanitie and diuinitie, and the Vniuersitie of Cambridge for a most diuine man.

Againe in the same age, as *Adelbertus* derided those that went on Pilgrimage to Rome, to visite the holy sepulchers of the Apostles, & other glorious martyrs, so doe all Protestants; And as the *Albanenses*, heretically contend that vsurie was lawful, so do * *Caluin*, *Bucer*, & other chiefe Protestants; yea this doctrine passed for such currant diuinitie in Geneva, that two Ministers were banished thence, for maintaining the contrarie, as *Hutter* a Protestant writer witnesseth.

Lastly

Lastly, not to insist any longer exactly on particulars as *Godiscaldus*, *Beringarius*, the *Waldenses*, *Albanenses*, *John Wicliffe*, and other in following ages, heretically taught (as may appeare in the * councils and doctors of that time) that Christ was not really present in the Sacrament; that the Masse was a Sacrifice of diuels; that the Saints could not heare our prayers; that the festiualls of Saints, were not to be obserued; that the Aue Maria was not to be said; that Auricular Confession was not to be vsed; that Indulgences were of no power; that there was no Purgatorie; that there was no merit in fasting; that the Church wrought no true miracles; that all the Ecclesiasticall benedictions of Water, Bread, Wine, were to be reiected; that Confirmation was no Sacrament; that the Bishop of Rome was not the head of the Church; that the Church of Rome, was the Synagogue of Sathan, &c. So doe all sorts of Caluinian Protestants.

Whence, if a little* *leauen* be sufficient to marre the whole paste; or as *S. Ambrose* expoundeth these wordes of the Apostle, if one errour may corrupt the whole masse of Faith, what an OLLI-POTREDO or Gallimafrie, may wee iudge Protestancie to be, which is composed of all the fore mentioned heresies,

See conciliū valent. c. 3.
Concil Roman sub Gregor. 7. an. 1079.
Concil. 11. generale. an. 1170.
Concil. Constantiense, an. 1415.
Concil Florentinum. an. 1431.
Conciliū Trident. an. 1546.

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heresies, most of which were raked out of hels botomlesse abisse, after they had bene condemned thether, for more then a thousand yeares before, and the rest, deuised in latter ages, by persons which the Protestants cannot denie to haue bene desperate heretikes. If I say one error be sufficient to corrupt the whole masse of Faith, as the Apostle affirmeth; if he that offendeth in one, is made guiltie of all, as S. IAMES contendeth; if one singular doctrinall error obstinately defended, make an heretike, and euery heretike be certainly damned, as both *Luther* and *Schlusberg* auouch; what a monstrous corrupt masse is Protestancie, and what guiltie and hereticall wretches are all Protestants, who defend not one, ten, or twentie, but many scores, I may say, many hundreds of accursed heresies?

James 1.
v. 10.

Luther
tom. 2.
de votis
fol. 272.
& tom.
1. Witt.
Lat. in c.
17.
Mat. fol.
74.
Schlusberg.
in
Theolog.
Caluin.
art. 1.

If any man doth not ANATHEMA-
TIZE *Arrius*, *Eunomius*, *Marcedonius*, *Apollina-
rius*, *Nestorius*, &c. with their wicked writ-
tings, and all other heretikes which are
condemned by the Church, and those
who teach as they did, and remaine in their
impieties, let him be accursed of God,
saith the sixt general Councel. Accurse
therefore (Christian reader, accurse (I
say) these hereticall Protestants; these
new sowers of old condemned heresies;
these

these late reuined *Simonians*, *Cerinthians*,
Nouarise, *Arrians*, *Aerians*, *Eustachians*, *Vigi-*
lantius, *Nestorians* &c. lesse in not accur-
sing them, thou they selfe stand accur-
sed of God.

The Apostle biddeth vs in any case to
auoid an hereticall man, after two or
three admonitions, and not to say vnto
him so much as *Aue*, or *God saue you*; now
that the Protestants are manifoldly he-
reticall, hath bene abundantly prooued,
auoid them therefore as much as may
be, haue no commerce with them, at
least in spirituall affaires, lesse by par-
taking with them, in this life thou be
forced to accompanie them in the next
also, in the lake that burneth with vn-
quenchable fires.

E

CHAP.

CHAPTER III.

That the Protestants (especially those of the Calvinean sect) beleue aright, no one Article of the Apostles Creede: Evidently proued out of their best Doctors, and their owne mutual confessions.

ARTICLE I.

I beleue in God the Father Almighty, maker of Heauen and Earth.

* One Lord, one Faith, one Baptisme, one God and Father of all, &c. Ephes. 4. ver. 4. 5. (b) First to beleue a right in God (according to expresse * Scripture, and the NICENE (b) CREED) is to teach and professe that there is but one God only, and not a pluralitie of Gods; but many (c) Protestant Doctors plainly teach, that there is a pluralitie of Gods; and

&c. Ephes. 4. ver. 4. 5. (b) The Father is God, the Sonne is God, and the Holy Ghost is God, and yet there are not three Gods, but one God, &c. For as we are compelled by the Christian veritie, to confesse each person to be God and Lord, so are we forbidden by the Catholike Religion, to say three Gods and three Lords. (c) Zanchius wrote a booke which he entituled, *de tribus Elohim* that is, of the three Gods, concerning which, see *Caluino-Turcismum*, *Galielmi Rainoldi* l. 3. c. 5 fol 449. edit. 1603. *Caluin* affirmeth that God the Father is God κατ' ἐξοχήν and κατ' ὑπεροχήν by an excellencie and excesse, and that Christ is his Fathers Vicar or Vicerent, & hath a power secundarie or

next

next vnto the Father. *Coment. in cap. 22. Mat. v. 44. & in cap. 26. & in cap. 16. Marci 2. 19. & in 1. Cor 15. & contra Gentilē. Prothesi. 10. & in confes. ca. 2. & lib 1. Inſt. cap. 13 u. 23. See Fawardentius in Theomach. Calvin. l. 3. c. 15.* The generalitie also of Protestant Doctors, both Lutherans and Caluenists (as shall be shewed in the second Article) maintaining that Christs diuine nature or Godhead is subiect and inferior to the Father, whence it necessarily followeth, that either Christ is not absolutely God, or that he is a distinct & inferior God to God the Father, and consequently that there are more Gods then one.

the best esteemed and most Apostolical amongst them, maintaine (d) that in the three persons of the Father, Sonne, and Holy Ghost, there be three Diuinities, three essential differences, three distinct *ouolae* Or *essences*; which is all one (as they themselves (e) confesse) as to teach that there be three Gods.

(d) The word of God doth plainly teach vs, that this diuine Essence, is truly,

really, indeed, and from Eternitie distinct in the three persons. *Beza in Confess Gallia puncto 1. art. 2. Luther also (the Protestants Apostle and Euangelist) & Melancton (Caluins neuer enough comended diuine) affirme that there be three diuinities, as there be three persons. Luther apud Zwingliū. tom. 2. resp ad Lutherū de sacramento fol. 474. & Melancton in locis communibus edi. Basil. c. de Christo.* In like maner the confession of the English Church saith as followeth, *The diuine nature, which we call God, is diuided into three coequal persons.* In Harmo. Confes. And Calvin is confident, that if God the Father did communicate his Essence to his Sonne, that either he hath no Essence him selfe, or but halfe an Essence, & condemneth it as an absurd opiniō in his aduersarie, in that he said, *The Father gaue to his Sonne that very substance which he had, the same and no other.* Calvin *contra Valentin Gentilium. p. 916. & 917. & 912. & in Actis Seruati. p. 249. 250. 871. 872.* and the like is affirmed by Skeggius in *Genebra. p. 98 & 108.* See *Caluino-Turcis l. 3 c. 5.*

(e) George Paule, Cassinonius, and other bewitched of Va-

Ientius Gentile, doe write that the three persons or *personae* have three *essentiae*, or Essences, whence they necessarilie teach, that there be three Gods. So *Beza*, *lib. de unitate essent. in confes. fidei cap. 1. sect. 2.* And *Zwinglius* in his answer to *Luther*, affirming that the *Diuinitie* is three-fold, or of three kindes, saith, Hence it necessarily followeth, that there are three natures (in the diuinitie) and three Gods. *Zwinglius ut supra.* And the like is affirmed by *Stankarus lib. de trinitate apud Guliel. Rainol. in Caluino-Turcis l. 3. c. 5.*

Secondly to beleue in God aright (according to the foresaid N I C E N E C R E E D (f) is to adore one God in Trinitie, and the Trinitie in vnitie: but the chiefe Protestant (g) Doctors, both Lutherans and Calvinists, cannot away with the word TRINITY, and ioynntly condemne this forme of prayer (*Holy Trinitie one God haue mercie vpon vs*) as foolish, madde, vnioynted, barbarous, most dangerous, and euilly inuented by the Fathers.

(g) In a Synod of Calvinists at *Vilna* an. 1589. May 11. It was by publike decree prohibited, for Ministers to vse any more the word *Trinitie* in their Sermons, because it was not founde in the sacred Scriptures. See *Schlusselfberg in Theologia Calvinistica lib. 4. p. 326.* *Danæus* termeth this prayer (*holy Trinitie, one God haue mercie on vs*) a foolish madde, and vnioynted prayer, euilly inuented by the Fathers, and most dangerous. *Danæus apud Feuardentium in theomachia. Calvin. l. 1. errore 4 fol. 13.* *Ochinus* calleth these diuine names (*God infinite, God in the trinitie of persons*) monstons, Sathanicall, & vnkowne to the Prophets and Apostles; *Caluin* wisheth that the word (*Trinitie*) were buried; *Musculus* plainly saith, that he would not confesse the three diuine persons before the heathen, lesse he might be thought to say, that there were three Gods. And

Luther

Luther blotted out of the Roman Liturgie, the foresaid pray-
er (*the holy Trinitie one God, &c.* See *Fenard.* as above, fol.
9. & 10. 13. In a Synode at *Perriconio* in Poland an. 1565. The
Caluinian Ministers there assembled, reiected the decree of
the Nicene council, and affirmed that they would rather sub-
scribe to the Arrian Synode. See *Caluino-Turcis* l. 3. c. 4. And
Danaus in his *cenfuram magistrum sentent. dist. 12. resp. ad Ge-
nebrard. cap. 2. & 6.* Calvin was much offended with the
word *Trinitie* (saith *Petrus Carolus*, one of his owne brethren
in *actis colloq. Lausanen.*) and the rest of the Protestants confi-
dently teaching, that nothing is necessarily to be beleueed,
that cannot expressly be found in Scripture, cannot but ioyne
with these formerly recited. See *Caluino-Turcis* l. 1. c. 10. & 5.
p. 116. 117. & 43.

Thirdly to beleuee a right in God, (b) Psal.
is to teach and maintaine, according to 5 v. 5.
Gods expresse word in holy Scripture; (i) Eccies.
(b) that God willeth no wickednesse; 15. v. 21.
(i) that God commaundeth no man to (k) James
doe wickedly; (k) that God tempteth 1 v. 13.
no man; (l) that all the wayes of God (l) Psal.
are mercie and truth; (m) that our de- 24. v. 10.
struction commeth from our selues; & psal.
(n) that God would haue no man pe- 83. v. 11
rish, and the like. (m) Osee
1 v. 9.
(n) 1. Per
3. v. 9. &
1. Tim. 2.
v. 4.

But the Caluin-protestants doe ge-
nerally, & with great confidence, teach;
(o) that God forceth men to doe what is
not lawful for them; (p) that God caused
ABSOLON to pollute by incest his fa-
thers bed; (q) that God put into the hart
of DAVID, to number the people; (o) Cal-
uin. lib. 1.
Instit. c.
18. n. 4.
(p) Ibid.
n. 1.

(q) Ibid. & cap. 14. n. 2. & Whitaker apud *Duraum* ration. 8.
p. 214. 217. & *Eucer* in *Rom. c. 9.*

(r) Ibid.

(f) *Crom-
ly in his
Apolo-
gie for
the En-
glish Mi-
nisters,
set forth
with pri-
uiledge.*

p. 46.

(s) *Pisca-
tor de Pre-
dest. c. 1.*

p. 105.

166. 167.

(u) *Zan-
chie lib. de
natura*

Dei p. 688

G. Ren-

netcherus

in catena

aurea

p. 36.

(x) *Pisca-
tor de pra-
dest. c. 1. p.*

133. 134.

138.

(y) *Ibid. e. 2. p. 261.*

[z] *Ibid. cap. 4 p. 304.*

See also Calvin l. 3. In-

stit. c. 24. n. 13.

that God doth not only permit men to fall into errour by forsaking them, but seduceth, hardeneth, deliuereth into a reprobate sence, and sendeth a power-ful errour to make men do such a thing; (f) that the most wicked persons that e-uer were, were of God appointed to be wicked, euen as they were; (r) that sinnes through Gods decree, are vna-uoynable; (u) that though God accor-ding to his reuealed will in the Law, would haue all men saued, yet accor-ding to Gods hidden and secreet power he would not haue all men saued; (x) that though he commanded all men to repent, yet he would not haue them so to doe; (y) that God in promise offereth his grace to many, which yet he neuer meaneth to performe; (z) that God seri-ously calleth the reprobate to repen-tance, and yet precisely he would not haue them repent; that Christ called the Iewes to repentance, as he was man, but not as he was God, and the like: By which they make God the author of all sinnes, an hypocrite, a deceiuer, and a most wicked tyrant, and consequently are so farre from beleeuing a right in God, as that by their doctrines they

transf.

transforme him into a diuel, and so inuocate and worship him, as *Schluffelberg* a famous Lutheran Doctor affirmeth in these words.

The Sacramentaries make God the author and producer of all sinnes, but we know not this God, but doe constantly affirme, that the diuel is the author, moouer, forcer, and producer of all sinnes and iniustice, therefore the god, whom the Calvinists adore and inuocate is the diuel. So their brother *Schluffelberg*. And the like is affirmed by *Philippus Nicolau*, *Castalio*, and other, as shall be shewed in the last chapter of this Treatise.

Schluffelberg in Theologia Caluistica. art. 6. p. 113.

ARTICLE II.

And in IESVS CHRIST his only Sonne our LORD.

THE Protestants beleeue not aright in IESVS CHRIST the Sonne of the Eternall Father, is also abundantly manifest,

For first, wheras according to the *NICENE* * *CREED*, to beleeue aright is, that we beleeue and confesse, that our Lord Iesus Christ the sonne of God, is God and Man; God of the substance of his Father, begotten before the world, and Man of the substance of his Mother, borne in the world, perfect God, and perfect man, &c. In symbolo Athanasij.

* Therefore the right faith

[b] Ani-
ma mea
odit oues-
tiou, &c.
my soule
hateth
the word
Consub-
stantial,
and the
Arrians
did verie

For first, where as according to the
NICENE CREED, to beleue a right
in Iesus Christ the Sonne, is to beleue
that he was begotten of the substance of
his Father, & that he is *Deus de Deo*, God of
God. The chiefe doctors of Protestan-
cie teach; (b) that the Essence of the Fa-
ther cannot be communicated to the
Sonne, & that Christ was *God of himselfe*.

well in exacting, that it might not be lawfull, to place that
prophane and new voice among the rules of faith. So Lu-
ther. torn. 2. Witt. Latt. an. 1551. fol. 252. *Filius non est genitus
de substantia patris*, The Sonne is not begotten of the sub-
stance of his Father, saith Beza *contra Heshusium*; howsoe-
uer the Fathers in the Nicene Councell affirmed, that Christ
is God of God, yet Calvin inuincibly prooueth that Christ is
God of himselfe; the Fathers in the Nicene Councel teach-
ing that Christ was consubstantiall to his Father, spoyled
Christ of his diuinitie. So Whitaker *contra Campianum*. pag.
153. the Papists blaspheme in saying, that Christ is not
αυτοθεος, *God of himselfe*. So Powel *lib. 2. de Antichristo. cap. 8.*
and the like is affirmed by Willer in Synopsi. pag. 610. and
Danzus *contra Bellarm.* parte 1. *ad controuers. 2. c. 19.* out of
Caluin l. 1. Instit. c. 13. n. 23. and Beza *contra Heshusium*, and
other prime Protestants. See Caluino- Turcis. l. 3. c. 7. and Fe-
nardentius in Theomach. Cal. lib. 3. f. 73. 74. and Iacob Gual-
tier in Conograph. tabula sæc. 4. cap. 3. & 12. in collat.

(c) The Againe, the said (c) Fathers affirme,
diuinitie that to beleue a right in Christ, is to
of the professe that he was equall to his Fa-
Father, ther according to his Diuinitie; but
Sonne & the Protestants Arrianizing teach,
Holie the
Ghost is
equall, their Maiestie coeternall, &c.

that

(d) that Christ was in feriour to his Father, according to his diuine nature. [d] It is a most wicked, and

diuillish thing to say, that Christ is not our Mediatour, as he is God. So *Caluin. in tract. theolog. p. 941. 945.* And further expounding that of the first to the Corinthians cap. 15. v. 28. *(then the Sonne shall also be subiect vnto him)* He vnderstandeth it of Christs diuine nature, *Caluin. l. 2. Inst. c. 14. n. 3.* & in his Epistle to the Polonians (pag. 941.) he affirmeth that it is not absurd to graunt, that the Sonne is inferiour to the Father, & that according to his diuinitie he maketh intercession. Whence *Stankarus* a brother of his, inferreth saying. *Caluin* with *Arrius*, and *Arrius* with *Caluin* doe very well agree, in that they both make the Sonne of God in his diuine nature, to doe the office of a Minister, a Bishop, and Mediator. *Stankarus lib. de Trinitate. v. 2.* See *Caluino. Turcis. lib. 3. c. 8.* Againe. It is Concluded o *Caluin*, that thy doctrine touching the Son of God, is plainly *Arian*, from which I pray you to depart as soone as may be. *Stankarius contra ministros Genuens. & Tigur. fol. 123.* Christ according to his diuine nature, was a Priest and offered Sacrifice. So *Fulke* in his Retentive. pag. 89. and against the Rhemese testament. Heb. 5. 6. sect. 4. Christ is our Mediatour, Redeemer, King, &c. not according to one nature, either humane or diuine; but according to both natures. So the Lutherans in their booke of concord. p. 736. *art. de persona Christi.* *Melancton* also teacheth, that Christs diuine nature was obedient to his Father. *in locis commun. an. 1558. loco de filio;* The Vniuersitie of Oxford in their late Vespers, publicly maintained, *That Christ was our Mediator according to both natures.* See their act questions. 10. Iulij an. 1619. Resp. *Th. Winnefe.* And the like is affirmed and taught in all Protestant Churches, if *Beza* may be credited, saying. *Hac (sc. Christi) esse mediatorem secundum diuinam naturam distincte consideratam; est nostrarum Ecclesiarum fides, &c.* That Christ is our Mediator, according to his diuine nature distinctly considered, is the beleefe of all our Churches touching Christ our Mediator, which we doe not doubt to be conformable to the writings of the Prophets and Apostles. *Beza Epist. 28.*

We

*In like
maner
the Fa-
ther is
omnipo-
tent, the
Sonne is
omnipo-
tent, and
the holie
Ghost is
omnipo-
tent, &c.

We farther finde in the same Nicene
*Creed, that to beleue a right in Iesus
Christ the Sonne, is to acknowledge
that the Sonne is omnipotent, as well
as the Father; that he is both God and
Man; that he is but one person and the
like: but the Caluino-protestants teach,
(f) that he had two persons, the one hu-
maine, & the other diuine; (g) that he
was subiect to ignorance and vicious

Equall to his Father, according to his diuinitie, &c.

(f) *Caluin* 1. *Instit.* c. 13. n. 23. 24. plainly seuering the person
of the Mediator from Christs diuine person, doth together
with *Beza* (*contra Pappum* pag. 7.) and other Caluinists main-
taine two persons in Christ, the one humaine, and the other
diuine, which is Nestorianisme; and the Lutherans in com-
municating the proprieties of the diuine nature to his hu-
maine, confound the two natures in Christ, which is Euti-
chisme. Whence *Beza* (*in prefat. contra Brentium*) inferreth
that the Lutherans are Eutichians, and *Philippus Nicolaus* [*lib.*
qui titulus fundamentum Caluiniana secta cum veteribus Ne-
storianis & Arrianis, detectio] contendeth that the Caluinists
are Nestorians, and so both heretikes by their owne iudge-
ment. See *Fenardentium in Theomach. Caluin.* l. 3. fol. 81. 82. *con-*
tra heres. 10. 11. & *Gualter in tabula cronograph.* sec. 5. cap. 16.
in collat. (g) It is euident that ignorance was common to
Christ with the Angels, so *Caluin.* har. in *Mat.* c. 24. v. 36. Yea
further, that Christs soule was as subiect to ignorance, as o-
ther mens, and that this was the only difference, that our in-
firmities are of necessitie his voluntarie. har. in *Luke* 2. v. 40.
that in particular he knew not the day of iudgement, nor
what that tree was which he cursed *Harmon.* in *Mat.* 24. 36 &
c. 21. v. 18. *Marlorat* also expounding the foresaid places of
Scripture consenteth with *Caluin*, and affirmeth that all Pro-
testant Doctors be of the same opinion. *Marlorat.* in *Mat* 9.

affe-

& Luke 2. *Gallatius* (*Bezas* colleague in the Geneva Church) affirmeth, that Christ was so ignorant, that he needed instruction as well as other men. annot in Irenæum l. 2. c. 49. The foresaid *Caluin* farther affirmeth, that Christ was touched with a vitious affection; that in his prayers he held not a well proportioned course; that his prayer in the Garden was not Meditated; that in a manner he wauered in his vowes; that hee forgot that he was sent hether on that condition, to be our Redeemer, yea, that he refused and detrected as much as in him lay, the office of a Redeemer. *Caluin*. Harmon. in Marke 14. 36. & in Luke 22. d. 4. & ad Roman. c. 9. v. 3. & in Mat. c. 26. v. 34. See *Caluino-Turcis* l. 3. c. 13.

affections; (b) that he is not in any case to to be adored (1) and as touching his omnipotencie, they are so farre from

(b) *Petrus Richerus*,
whome
Beza (in

(b) *Leonibm* stileth a man of rare pietie & learning, & *Danæus* an other famous Protestant Doctor, publicly taught, that Christ was not to be adored, because his godhead was ioyned with his manhood, which [in the Calvinists opinion] cannot be adored without Idolatrie. Yea *Richerus* affirmed, that whosoever said that Christ was necessarily to be adored, was an heretike. He blotted out also in the Primers or common prayer bookes. this appendix vsually added to euery Psalme, *Glorio be to the Father, the Sonne, and holly Ghost*) And *Danæus* pronounced him accursed of God, that adored the flesh of Christ; though hypostatically ioyned to the Sonne of God. See *Feuardentius* in theomach. *Caluin*. lib. 2 fol. 82. 83. contra hæres. 22. & 13. cap. 9. & *Schluffelberg*. in Theolog. Calvinist. art. 29. p. 150. and *Caluino-Turcis* l. 3. c. 9.

(i) See *Feuardentius* in Theomach. Calvinistica lib. 1. fol. 35 & 36. and *Schluffelberg* in Theolog. Cal. art. 3. pag. 12; that this doctrine against Christs omnipotencie, might be the more vniuersally beleued, the Calvinian Ministers in their Catechisme printed at Geneva an. 1563. per *Francisum Duron*, and diuulged through out all France, suppressed the word Omnipotent, and left it out of the Apostles Creed, as the foresaid *Feuardentius* affirmeth. l. 1. p. 36. vi supra.

belee-

beleeuing it, that they plainly affirme it as blasphemous doctrine in the Papists, to giue God absolute power; that the Angel Gabriels speech (*no word is impossible to God*) is not vniuersally to be received, nor to be beleeued; that God cannot make a bodie exist without his dimensions; that God cannot make a Camel or Cable rope passe through the eye of a needle; that thole thinges are impossible to God which were neuer seene, nor neuer about to be; that God can effect nothing aboue or contrarie to the order in nature by him prescribed; and that neither God the Father, nor the Sonne, with all their power, can bring to passe, that Christs body may substantially be present in manie places at once, or in any other place but in heauen.

ARTICLE III.

Which was conceiued by the Holy Ghost; borne of the Virgin MARIE.

IN the third Article, which treateth of Christs Conception and Natiuitie, neither Lutheran nor Calvinian Protestant can be said to beleue aright.

For

For first the Lutherano-protestants with one consent, teach and maintaine * that the humaine nature, is euerie where, whence it must needs follow (saith Iurgienicius) that it could not be conceived and borne of the Virgin Marie alone; for if presently after the Incarnation, it was euerie where, surely it was in the wombes of al both men and women; neither could Christ in that sence be euer said to be borne of the Virgin MARIE. For to be borne of a woman, is no other then to goe out of her wombe, but he that is euerie where, cannot be said to goe from place to place, or euer so to go out of the wombe as that at the same instant he remaine not there.

Secondly the Caluino (b) Protestants generally teach, that the B. Virgin MARIE was not onely subiect to the infir-

* *Lutherani in concordia referente Iurgienicio in bello quinto Euangelij anno 1602. quar. A. 7.*

(b) Reiecting the Popish fiction, that Christ miracu-

lously passed through the Virgins wombe, wee say and beleeue, that he went out and was borne naturally, the obstacles being broken, and the places opened, and that the Virgin being supernaturally gottē with childe, was deliuered naturally. So *Molinaus in unione 4. Euang. part 3.* And the like is affirmed by *Martin Bucer in dialogo de corpore Christi. fol. 94.* *Caluin* also enquiring what time passed betweene Christs natiuitie and flight into Egypt. answereth that it seemed to him verie probable, that it was not presently, but long after, and that God spared Marie, till she had well recovered her weaknesse in child-bearing, that so she might the better take her iourne.

Caluin. Harmon. in cap. 2. Mat. v. 13.

mities

(c) If by Christs
natiuitie,
the integritie or
soundnes
of Marie
his Mother,
should

haue bin
corrupted,
hee could not
now be
said to
haue bin
borne of
a Virgin,
and so
the whole
Church
should
make a
false confession.

mities of other women great with
childe, but also that she was not a Virgin at that instant when our Sauour was borne; which is contrarie to the doctrine of the Catholike (c) Church, and the plaine deniall of this third Article.

They also (d) teach that Christs natiuitie and incarnation were not meritorious; yea some Calvinists (as (e) *Sarcerius* writeth) do vtterly deny that Christ tooke flesh of the Virgin MARY, but that he made him selfe a certaine body of the foure elements, & passed through her wombe, as water through a channel, (f) And *Andreas Frizius* a famous Protestant, doubteth not to professe, that for his owne part he cannot see (if the essence of the three persons be all one) how the Father should not be incarnate as well as the Sonne.

Augustine in Enchirid cap. 34. [d] The Monkes & Massing Priests, and Popish Doctors, doe erre in vrging the merit of Christs incarnation, natiuitie, temptations, and afflictions; for these had profited nothing, but only the death of Christ, that only was acceptable for the expiation of sinnes. So *Molinus in bar. Euang.*

[e] *Sarcerius in concione de festo natiuitatis.*

[f] *Andreas Frizius lib. de mediatore in initio.*

ARTICLE IIII.

He suffered vnder Pontius Pilate,
was crucified dead & buried.

Con-

Concerning Christs death and Passion, which is taught in the fourth Article, the Apostle of Protestancie saith as followeth; if in Christ the humane nature had only suffered for me, that Christ had bene a base and lowprized Sauour, yea he had needed another Sauour to saue him selfe. So *Luther*; (b) the *Lutherians* also in their booke of Concord, teach the same doctrine, saying; Christs whole person suffered for vs, was crucified, died, and descended into hell, is our Mediator, Redeemer, King, &c. not according to one nature, either humane or diuine, but according to both natures; *Caluin* in like maner plainly affirmeth, that it had bene to no purpose, if Christ had only dyed a corporall death; that he indured in soule the torments of a damned and desperate man; (c) that he was so vexed on all sides, and so ouerwhelmed with desperation, that he ceased to call vpon God; that in his Passion, he spake inconsiderately and without Meditation; that he refused as much as in him laye, the office of a Redeemer; (d) and that if Christ had bene simplie and by himselfe opposed to Gods iustice, there had bene no place of meriting, because there

39. & Harmon. in Marke c. 14. v. 36. (d) Lib. 2. Inst. ca. 17. *ARM. I.*

Luther in Confess. Maioride cerna domini, & de concil parte 2. fol. 276. & fo. 554 tom. 3. *Gerlon.* apud *Zwingl.* tom. 2. in resp. ad *Luther.* fol. 458. (b) *Lutherani* in lib. concordie. art. de Christi persona 2. an 1580. *Caluin* lib. 2. Inst. c. 16 n. 10 & 11. (c) *Idem* harmon in Mat. c. 27. v. 49. & 46. & cap. 26. v.

could

80 THE VNCAISING
could not be found in the man (Christ)
any such dignitie as might merit Gods
fauour. So *Caluin*.

Gerla-
chius cō-
tra Bu-
zum.p.

24.126.
Simide-
lius thesi.

136.
Seluece-
rus in cō-
futatione
accusatio
num. fol.

192.
* Teste
Czeca-
nio lib.
de cor-
ruptis
moribus
pontifi-
ciorum
& euan-
gelicorū
art.3.

Zwin-
glius tom
2.in resp.
ad Lu-
theri cō-
fess.fol.
498.

Gerlachius auoucheth, that these are true
propositions, *The diuinitie is borne, crucified
and dead.*

Smidelinus also affirmeth, that both to
suffer and to die, doe appertaine to diui-
nitie.

Albeit (saith *Selueccerus*) that neuer to
be indured phrase (*That Christ as he was
God was not subiect to passion or suffering*) doe of-
ten occurre in *Theodore*t, yet none of vs
(Protestants) either may or ought to
say that God did not suffer or die. So
he. And * *Musculus* an other great Prote-
stant publikely maintained against *Stan-
karus* at Frankford, that Christs diuine
nature or Godhead, both suffered and
dyed together, with his body on the
Crosse, and caused *Stankarus* by a publike
decree to be banished for holding the
contrarie.

Now to say that Christs diuine nature
suffered and died together with his hu-
maine, or which is all one, to hold that
God can suffer or die, what is it but to
denie God? what more blasphemous
thing can be spoken (saith *Zwinglius*) then
to say that God can suffer; why the verie
Philosophers themselues held, that God
was ~~atēnto~~ immortal, how then can
Christs

Christ) Gods true crucified
Christ's diuine nature is passible (much more that it can die) is Arrianisme, blasphemie, atheisme, & the direct way to throw downe Christ, and the Holie Trinitie, from the throne of Maiestie.

Stanka-
rus l. de
Trinitate
&c. quart
d. 5. & B.
1.

th to diui-
Christ died more then a corporal death and the like before mentioned, what is it but to place him among accursed sinners, and desperate wretches ?

* See Cal-
uino-
Turcis. l.
3. c. 13. p.
580. 581.

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e was
e of-
f vs
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So
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Lastly, it is a receaued doctrine among all the Caluine-protestants, *That Christ died not for all men*, and that by his death and Passion, he satisfied not for the sinnes of the whole world, which the (c) Lutheran Protestants truly auow to be a most blasphemous doctrine, and farther adde, that the maintainers thereof, are worthy to be adiudged to eternall flames.

[c] Schlus
selberg.
in Theo-
log, Cal-
uinist. l.
1. art. 6.

Whence it abundantly followeth, that the Protestant Doctors, euen by their owne confessions teach most wickedly concerning Christs death and Passion, and therefore are very far from beleeuing a right, the fourth Article of the Apostles Creed.

ARTICLE V.

He descended into hell, the third day he rose againe frō the dead.

F

Con-

*Zwin-

ghust.

epist. 3.

Oecolā-

padius

lib. 1. E-

pist. p. 4.

Bucerus

in c. 27.

Mat. Bnl-

linger

coment.

super E-

pist. Pe-

tri. Hidel

bergenf.

Theologi

in cate-

chismo

an. 36. 69

Caluin. l.

2. instit. c.

16. n. 8.

10. 11.

(b) Ro-

gers in

his Ana-

laxis of

the En-

glish Ar-

74

THE VNCASING

C Concerning the fift Article, which treateth of Christs descent into hell, and rising againe from the dead whereas it is expressely said in the Article, *that he descended into hell after he was dead and buried*: the Caluino-protestants generally * teach, that by his descent into hell, is meant that he suffered extreame torments on the Crosse, and so either vtterly denie this Article, or confound it with the former.

Againe, whereas the Scripture plainly saith, *Thou shalt not leane my soule in hell*; and, *Thou hast brought my soule out of hell*, &c. whence it may be evidently collected (as (b) some chiefe Protestants acknowledge) that his soule went downe into Hell; Beza in the translation of the text readeth, *Thou shalt not leaue my carcasse in the graue*; and after (c) giueth the reason of this wicked translation to haue bene, because the Papists wrest this place to establish their Limbus.

Moreouer whereas all the (d) Fathers articles agreed vpon an. 1563. and 1609. art. 3. Bezas testament printed an. 1556. 1558. & 1598. (c) Seet. 1. operum Bez. an. 1582. pag. 461. (d) Irenæus l. 4. c. 39. & Eusebius in demonstrat. euang. l. 10. c. 8. & Gregor, Nazianzene in oratione 2 in pascha. & Epiphanius her. 46. & Ambrose de Myster. Pascha c. 4. Chrysostome hom. 5. in demonstrat. quod sit Deus. Hierom in 9. Zacharia & epist. 3. epitap. Neq. & August. l. 10. de Ciuitate Dei. c. 15. & epist. 99. Cyrill in Iohn l. 12. c. 36. Gregorie the great l. 6. epist. 179. & Paulinus in Panegerico Celsi. &c.

with

with one consent out of the Scriptures, and this Article (as (e) Calvin him selfe confesseth) taught that Christ descended into hel or Limbus, & freed thence the Patriarkes and Prophets, and other true beleeuers, and after in his ascension, carried them with him triūphantly into heauen; the Protestants wil beleue no such matter; yea they hold it a (f) Popish errour to affirme, that the Fathers which died vnder the Old Law, were shut vp in any such place, as Limbo, and (g) many of them, and those also of the chiefest note, make question whether there be any such locall place, as hell is affirmed to be by the Catholike Doctors, or whether there shall be any hell at all, till after doomes-day at the soonest.

(e) Cal-
l. 2. Inst.
c. 16. n. 9.

(f) Ro-
gers vs
supra. art.
3. pag. 17.

(g) That
there is a
hell be-

fore the
last day,

I am not
yet well
assured,

and that
there is a

particular
place,

where
now the

soules of

the damned are, as Painters set out, and bellie-flaues teach, is nought in my opinion. Luther tom. 3. len. Ger. fol. 212. Christophorus Irenens also in his booke entituled *Speculum inferni*, cap. 9. affirmeth that the hell of the damned is not yet, but that God will make such a place, at or after the day of iudgement; and the Catechisme of the diuines of Hidelsberg. an. 63. & 69. maketh a doubt whether there be any hell or not, or any place appointed for the wicked to be punished in, after this life. See Schluffelberg in theologia Calvin. art. 27.

Againe, whereas this article expressly (h) I haue faith, that Christ rose from death, and power to the (h) Scriptures adde, that he rose by life, and I haue power to take it againe. Ioh 10. 18. The sonne quickeneth whom he will. Iohn. 5. 21, dissolue this temple, and in

84 THE VNCA SING

three
dayes I
will raise
it. Iohn.
2. 19.

Caluin in
cap. 2.
Iohn. &
in 8. ad
Rom.

[i] Incon-
cione ha-
bita Deipa
in portu
neustria.
an. 1564.
teste Fe.

wardentio
in theo-
machia

Caluin. l.
3. bar. 17.
(k) Mat.

28. v. 2.
(l) Hier.
in 18.

Mat. &
Hilar. l.
6. 3. de

Trinitate
Cyrillus
l. 12. in

Ioan. ca.
59. & 53.

Chrysoft. hom. 85. in Iohan. & hom. 16. de resurrectione. & Augustine sermon. 160. de clausis Ianuis. & alibi passim.

his owne power, as it must needes be he being himselfe God and equal to his Father, according to his diuine nature. *Caluin* saith, that it is absurd to hold, that Christ did challenge to him selfe the glorie of his owne resurrection, since the scripture saith, that it was the worke of God the Father; and (i) *Franciscus à Sando Paulo*, a Minister at *Deip*, expounding that place of *S. Paule* (the God of peace which raysed from death our great Pastor. *Heb. 13. 20.*) affirmed that Christ could not raise him selfe; and therefore it was necessarie that his Father should extend the arme of his vertue to that worke.

Further, the right beleefe of this Article, according to expresse (k) Scripture, and the ioynt (l) consent of all auncient Catholike Doctors, is, that Christ in his resurrection penetrated the stone, and arose, the sepulcher, being shut close, as after he entred into the chamber the doores being shut: but the *Caluino-Protestants*, least hence they might be forced to confesse, that Christs bodie may as well be in many places at once, as that two bodies may be in one place, vtterly deny * this veritie, and say that

* See *Schlusfelberg*, artic. 31. p. 163. in *Theolog*, *Caluin* l. 1.

either

either he tumbled away the stone when he rose, or that some other rolled it away: yea Zwinglius (the Protestants sainted confessor and Martir) dareth to say that (m) the grossest Sargeant with his redde breeches, might haue gone out of the Monument in that maner as Christ did.

Lastly, Beza is of opinion, that this Article (*he descended into hell, and rose againe the third day*) crept by negligence into the Creed; yea the French & Holland Ministers, in the yeares 1569. and 1578. in the Confession of their faith omitted this article, and Carliel in a booke printed at London an. 1582. calleth this Article, a Tale, an Errour, and a pernicious heresie.

From all which premises, it will abundantly follow, that the Protestants, especially those of the Caluinian sect, cannot in any point be said to beleue a right this fift Article of the Apostles Creed.

nistros subscribere. See Fenard. in Theolog. Cal. l. 6. cap. 1. Carleil against D. Smith. fol. 28. 77. & 140.

(m) Zwinglius apud Guiliel. Rainold. in Caluino-Turcis, l. 3. c. 15. pag. 614. Beza Apolog. 2. ad Claud. de Xantes. p. 385. Confess. Gallica. an. 1560. & Conf. Belgica cōtinens 37. artic. quibus synodus Dordraci an. 1578. præcipit omnes Hollandix Ministris subscribere. See Fenard. in Theolog. Cal. l. 6. cap. 1. Car-

ARTICLE VI.

He ascended into Heauen, and sitteth at the right hand of God the Father Almighty.

(b) See
Hebrews

11.v. 13.

39. & c. 9.

v. 15. E-

phes. 4. 8.

& Psal.

67. & Za-

charie 9.

11. & psal

107. v.

16. See S.

Thomas

Aquinas

3. parte,

q. 49. art.

5. & q. 52

art. 5.

[e] The

blood of

Christ is

the Keye of Paradise, &c. this is the land of the liuing which before the cōming of our Sauour in flesh, neither Abraham, nor Isaac, nor Iacob, nor the Prophets, could obtaine, [according to that of S. Paule Heb. 9. 15.] therefore he is the Mediator of the New Testament, &c. So S. Hierome Epist. ad Dardanum. See also in Epist. ad Heliodorum, where he saith that before Christ Abraham was in hell, &c. Reading the Prophets, reading the Law, reading the Psalmes, I neuer found the kingdome of heauen, but in the New Testament, because, before Christ opened the gate of that kingdome, all the iust were detained in hell. So S. Chrysostome hom. 4. in Marcum. And the like is affirmed by the rest of the Fathers. See Ambrose in c. 9. ad Hebr. & Augustine ser. 137. de Tempore. See in the former Article in d. (d) So S. Athanasius de confess. essent. & orat. 2. contra Arian. & Damascene l. 4. de Orthodox fide c. 2. & Cyrillus Hiaros. catech. 14. (e) See Schluffel. in theolog. Cal. art. 29. fol. 150. l. 4.

head

head, is to be adored; and that though he be still locally in heauen, yet by his Omnipotencie, is also at the same instant locally on (f) earth, where the Sacrament of his last Supper is celebrated, though it be in 10000. places at once: but the Protestants besides that they generally deny, that he freed in his descent the Fathers soules out of LIMBO, as was before noted, doe also constantly teach, that the Fathers were in heauen long before Christs Ascension; and doe so incarcerate (g) Christs glorified body (now triumphantly raiging in heauen) in a certaine place, as that by any meanes, he cannot be else where present, neither in heauen nor earth, contrarie to which the Lutherans as erroneously maintaine his Vbiquitarie presence.

(f) See Feuardētius l. 6. Theomach. Cal. c. 10.

(g) See the same Feuard. l. 6 c. 6. & Schlusfelberg vt supra art. 2.

Againe the Caluino-protestants (for the better maintenance of their figurative presence in the Eucharist) teach that in Christs Ascension vp into heauen, he did not penetrate but (h) breake the heauens, or else entred in by some great chinke or crennie; which is contrarie to (i) Scripture, and doth infinitely derogate from the power and vertue of Christ God and Man; and most blasphemously take from his glorified body, all priuiledges, gifts, and perfecti-

(h) See Fenardst. as before cap 7.
(i) See Fenard. as before

tions, and make it in all thinges, like one of ours.

*Caluin
her in*

Mat. cap.

22.v. 44.

& in cap.

26.v. 64.

& in cap.

16.v. 19.

That all
the Pro-
testants
make
Christ
inferiour
to his Fa-
ther as
touching
his God-
head was
formerly
prooued
in the se-
cond Ar-
ticle.

Lastly they vtterly denie, as was be-
fore shewed, that any adoration is to be
giuen to Christs humanitie, and by the
right hand of God, they commonly vn-
derstand, that Christ hath a place in
heaven in dignitie, next his father. *Sessio
ad dextram*, &c. the sitting at the right
hand (saith Caluin) is taken for the se-
cond or next degree, which the VICAIR
of God doth occupie.

Christ is said to sit at the right hand
of the Father, because being made the
Heighest King, he doth obtaine as it
were the second seate of honour and
rule next vnto him, because he is his
VICAIR; again to sitt at the right hand,
is all one as to say the VICAIR of God.
So Caluin Arianizing. And thus you
see how farre the Protestants are from
beleeuing a right the sixt Article of the
Apostles Creed.

ARTICLE VII.

From thence he shall come
to Iudge both the quicke and
the dead.

THe seuenth Article is, touching
Christs comming to Iudgement,
whic

which the doctors of protestancie many wayes deprave. For were as the sacred Scriptures euery where affirme that all men shall be iudged according to their workes, and in particular treating of Christs cōming to iudgment, expressly say * that Christ shall pronounce sentence of condemnation against the wicked, because they neglected to do the workes of charitie, such as be to feede the hungrie, cloath the naked, harbour the harbourles and stranger, visit the sicke, to goe to men in prison and the like; & contrariwise, shal all the good to euerlasting ioyes, for performing the said mercifull workes; the Protestants generally teach; (b) that it is vnpossible, at least Christian men neede not feare, that their works shal come into Iudgement; (c) that no sinne can condemne a Christian or baptized man, but only infidelitie; (d) that all the finnes we commit are as properlie Christs, as if hee himselfe had committed them; (e) that beleeuing mens finnes can no more hurt them then Christ himselfe; (f) that

* Mat. 25
v. 34. 35.
36. 37. 38.
&c.

(b) Cal-
uin in c.
27. Mat.
v. 26. &

Beza in
confess.
puncto 4.
art. 12.

(c) Lu-
ther l. de
captiuit.
Babilon.
tom. 2.

Witt. lat.
fol. 78. &
Tindal in
reuelat.

antichrist
apud Fox
in Acts p.
1337. and

Whitak.
de eccle-
sia contra
Bellarm.

controu.
2. 9. 4. and

Smoutius in explicat. sup. dominican orationē. p. 53. 54. (d)
Luther in cap. 3. ad Galath. tom. 1. Lat. Witt. fol. 348. [e]
Caluin. lib. 4. inst. cap. 17. n. 2. (f) Luther tom. 1. in disp.
f. 4po. & tom. 2. de abhominacione missæ fol. 390. & tom. 1. in
fine 50. conclus. fol. 54.

Faith

(g) Lu-
ther com-
1. Lat. len
fol. 484.

& com. 1.

Ger. Wit

in 2. Gal

fol 47. &

91. See

before

Chap. 2.

pag.

(b) Luke

24. 39. 40

& Iohn.

20. 27. 28

(i) Acts.

1. 11.

(k) So

S. Chry-

ostome

Faith only doth saue vs, (g) & that this
Faith must be without the least workes.

Againe wee finde in (b) Scripture,
that Christ rose from death with the
five woundes, which he receiued on
the Crosse; and the same (i) Scripture
else where affirmeth, that he shall so
come to iudgement, as he ascended vp
into heauen. The Catholike (k) Church
also euer taught and beleueed, that
Christ shall haue the scarres of his
woundes appearing in his body, when
he commeth to iudgement; but Calvin
saith that it is a foolish and old wiues
dotage, to beleue that Christ shal haue
the markes of his woundes when he
commeth to iudgement.

Theoptilaſt. Cyrill. of Alex. comment. in Acts. 1. v. 11. So S.
Athanaſius in Epist. ad Epitetetum, Ignatius in epist. ad Smit-
nenses; Auguſtine tract. 121. in Iohn; Ambroſe 110. in Lucam.
Hilariel 1. 3. de Trinitate; Leo Magnus ſer. 1. de aſcens. & Au-
guſtine ſer. 6. & 7. de aſcensione & ſer. 49. & 146. de tempore,
& li. 2. de ſymbolo. c. 7. & epist. 146. See Feuardentius in theo-
mach. Cal. l. 6. c. 11. errore 17. Calvin in c. 24. Lucæ.

Laſtly, for a Iudge to force a man
to do euill, & after to puniſh him for it,
all men muſt needs acknowlegd to be
horrible iniuſtice and tyrannie. Now
the * Caluino-Proteſtants, generally
teaching (as was before ſhewed in the
firſt Article) that God doth not only
permitt, but predeſtinate all our acts
whatſoeuer; that the moſt wickedſt per-
ſon

* See the
firſt Arti-
cle.

See alſo
in the
laſt chap-
ter.

sons that euer were, were of God appointed to be wicked; and that the sinnes which men commit through the force of Gods decree, are altogether vnauidable; it must needes follow according to their doctrine; that Christ (whom they should acknowledge to be God, and consequently goodnes and Iustice it selfe) either will not come to Iudge both the quicke and the dead, or that in adiudging any to hell, he is a most tyrannicall and vniust Iudge.

ARTICLE VIII.

I beleeeue in the Holie Ghost:

TO beleeeue a right in the holy ghost, according to expresse Scripture, and the Nicene Creed, is to maintaine and teach, that he proceedeth from the Father and the Sonne, and is of the same essence with the Father and the Sonne, of equall Maiestie, and coeternal; but the chiefe Doctors of Protestancie (as was formerly shewed in the second article) teach that the essence of the Father is incommunicable, and that both the Sonne and the Holy Ghost haue distinct essences frō the Father, by which they make them distinct Gods, as was there prooued. Yea the Protestants are so farre from beleeuing aright this Article, that *Feuardentius* a Catholike Author

John 15.
26. & 1.
Ioh 5. n. 7

*Feur-
dentius
theoma-
chia Cal-
uin. l. 7.
per totū.*

thor in his Treatise, entituled THEO-
MACHIA CALVINISTICA, conuin-
ceth them as guiltie of heresie against
the Holy Ghost, in at least seuen and
fiftie points, as you may see in the se-
uenth chapter of the said THEOMA-
CHIA, in the first nine Chapters of
which he sheweth, how they deny the
Holy Ghosts proceeding from the Fa-
ther and the Sonne; giue him a distinct
essence from the Father; make him vne-
quall to the Father and the Sonne; deny
that he is to be adored together with
the Father and the Sonne, &c. and in
the rest of the Chapters that follow,
they make him the Author of all sinnes
and wickednesse, and blasphemously
detract from his goodnes, sanctitie, pre-
science, and infinite power; take al God-
head from him, and transforme him in-
to a meere diuell.

ARTICLE IX.

I beleue the Catholike Church,
the Communion of Saints.

THe ninth Article is, I beleue the
Holy Catholike Church, the Com-
munion of Saints. Which Article all
fortes of Protestants, are farther from
beleueing a right, then any of the for-
mer.

For first as touching the word Ca-
tho-

tholike, Luther quite blotted it out of the Creed, and placed instead thereof, the word *Christian*; fearing least the word *Catholike* duly considered, might discover his Protestantall Church (whose foundation he had then newly laide) to be but a new and Antichristian Synagogue.

Secondly concerning the Church it selfe, whereas Christ calleth it the Pillar and firmament of truth, and further promiseth, that the Holy Ghost should guide it to all truth, to the end of the world, and that the gates of hell should not preuaile against it: the Protestants imitating their hereticall Gransires the Donatists, * generally teach that the Church both may and hath erredeuen in fundamentall points.

Againe God speaking of the Catholike Church, saith (b) that he would make her an euerlasting glorie, and a ioy from generation to generation; that her gates should be continually open; that her watchmen should neuer cease day nor night; that her Sunne should neuer goe downe, nor her Moone be hid; that it should neuer be said of her, forsaken or desolate; that she should be placed on the hill, and that all nations

See In-
geinicius
in bello
quinti
euangelij
quart. C.
7.

1. Tim. 3.
15. & Mat
16. 18. &
cap. 5. v.
20. & Ioh
14. v. 16.
& c. 16 v.
13. & Mat
28. v. 20.
Iohn Rai-
nold in
his the-
sies § 9.
& in prae-
fat. § 9. &
D. White
in his way
to the
Church
§ 26. and
Whita-
ker lib. 2.
contra
bellarm.
de eccles.
q. 4. p. 322
(b) I say.

c. 2. v. 2. & c. 60. 61. 62. per totum. & psal. 19. v. 4. & Ephes

* See in
the for-
mer Chap
ter.

should flow vnto her; and that there should be Pastors in her to the end of the world: but the * Protestants, because they cannot shew their owne Church from the Apostles time, till Luthers apostacie, contend that the Catholike Church may be inuisible; and that it was *de facto*. INVISIBLE for aboue a thousand yeares, no true Pastor (at least of the Protestant Religion) being any where to be found.

Lastly (to omit other notes and properties of the true Catholike Church, which the Protestants vtterly denie, that thereby they may the better be able to support their Antichristian Synagogue) whereas the * Church (vnder

* Conci-
lium Tol.
8. cap. 9.
& Conci
Gangrē -
se cap.
19. & in
præfat. &
Concili,
generale
6. can. 56.
& cano-
nes apo-
stolor.
can. 68.

paine of ANATHEMA) commandeth all men, whom sicknesse and impossibilitie of age doe not exempt, to fast the Lent, the foure Embers, all Fridaies and Saterdaies, and the Eaues of our B. Ladie and the Apostles, from flesh; the doctors of Protestancie generally affirme, that fasting is a worke indifferent, and doe ordinarilie eate flesh in Lent and other fasting dayes, yea they commonly make their greatest feasts on the sollemnest fasts, and hold him a superstitious fellow that maketh a difference of meates on such dayes; which they could not doe if they beleued the Catholike Church,

OR

or credited our Sauour, where he affirmeth, that whosoever refuseth to *heare the Church*, should be as a *beathen and a publican*. and thus you see how farre the Protestants are from beleenuing aright the Catholike Church, which is taught in the first part of this ninth article. And as touching the *Communion of Saints*, which is the second part of this Article, in teaching that the Saints cannot heare our Prayers, yea that such as be dead, doe so sleepe, that they vnderstand nothing, and that the liuing haue no fellowship with the dead; they sufficiently intimate that they cannot communicate with vs in those prayers we make to Almighty God.

Luther
tom. 4. de
Ecclesia
c. 9. &
Cal. l. 3.
Inst. c. 20.
n. 24. and
Musculus
in locis
commu-
nibus ca.
de deca-
logo. præ
cept. 5.

ARTICLE X.

I beleue the remission of sinnes.

AL Catholike Doctors from time to time, according to expresse *Scripture and this article, haue taught, that God, through the Passion & death of Christ, doth truly remitte their sins, who by Baptisme, or any other Sacrament, lay hold on Christs Passion, and are truly penitent: but the Caluino-protestants following their maister Caluin,

*Iohn. 1.
v. 23. &
Acts 3. 19
Heb. 9. v.
28. Mich.
7. 19.
Psal. 50.
v. 9.
Ezech. 36
24. & 1.
Cor. 6. v.

11. & Acts 22. 16. 1. Iohn. 1. v. 7. Apocal. 1. 6. Heb. 9. 13. Tim. 26. See Iurgenicius in bello quinti Euangelij cap. 7.

doe

sinne truly remaineth in vs, neither is it taken away by Baptisme but because the guilt is blotted out by imputation it is nothing. So Calvin. in Antid. Concil. Trid. sess. 5. Againe, now it is manifest, how false it is which some long since haue taught, that by Baptisme we are loosed and freed from Originall sinne. lib. 4. inst. cap. 15. n. 10. Againe, let no man flatter him selfe, when he heareth that sinne alway remaineth in vs. ibid. n. 11. See also l. 3. instit. c. 11. n. 2, & 22. & lib. 2. inst. c. 1. n. 8. & 9. & l. 3. c. 12. n. 4; neither are we ashamed to say that Iustice is the hiding of the offence. So Whitaker ad 8. rat. Camp. Remit our offences, that is, doe not impute them; so the Palantine Catechisme quæst. 126, & 36 Sinnes in vs are not taken away, but in the Iudgement of God; that is, they are not imputed. So Paræus in The libris de peccato. See Iurgiewiczus in bello 5. Euang. in hoc Articulo:

ARTICLE XI.

I beleue the Resurrection of the bodie.

TOuching the Resurrection of the dead, which is the Eleuenth Article of the Apostles Creed, though I can not generally accuse the Protestants, as not beleeuing the same, yet Brentius one of their chiefe Doctors will con-

con-

confesse that the maior part amongst them, doe not belecue the same; his words be these. *Etsi nulla sit inter nos, &c.* although amongst vs, there be no publike profession, that the soule dieth together with the body, and that there is not a resurrection of the dead; yet that most impure and prophane life which the greatest part follow, doth plainly shew, that they are perswaded that after this life, there is no life, at least they are not certaine of it, yea some when they are most sober, as well as when they are drunke, in there familiar talke, cast forth such speeches, by which they plainly signifie, that they do not belecue the resurrection of the dead. So *Brentius*, *Schlusselfberg*, also a Lutheran Protestant will tell you, that if it be true which the Caluino-Protestants affirme, that Christ in his Resurrection, resumed not that blood, which he shedde on the Crosse, two absurdities will necessarily follow; first, that mankind was redeemed with corruptible and putrifying blood contrarie to that of *Peter 1 cap. 1.* and secondly that Christ contrarie to the propheties of the Holy Ghost, saw corruption: whence, it appeareth (quoth he) that the Calvinists albeit they affirme in word and writing, yet in their hart they do not belecue the Resurrection

Brentius
in *Lucā*
cap. 2. hom.
35. See
Caluin-
Tureis.
lib. 4. c. 3.

Schlusself-
berg in
theolog.
Caluin.
lib. 1. art.
20. See
Iurgiewi-
cus in
bello 5.
Euangelij
quart. D.

o8 THE VNCASING
of the dead. So Schlusſelberg.

As touching Calvin the father of all English, Scottiſh, French, and Bel-
gian Proteſtants, it plainly appeareth
by an epiſtle which his Cymiſt and be-
loued brother * Farellus wrote vnto him,
that he was far from beleeuing this Re-
ſurrection of the dead; and the like we
may iudge of his followers, for they all
deny that Chriſt can make his owne
body to be Really preſent in many pla-
ces at once, as Schlusſelberg proueth at
large, and they further deny (as was be-
fore ſhewed, that Chriſt could, or at
leaſt did not, (through the Scriptures
and all Antiquitie, ſtand againſt them)
goe out of his Mothers wombe with-
out violating her virginie, or out of
the Sepulchre without remoouing the
ſtone; or into the chamber where the
Apoſtles were aſſembled, the doores
being ſhut, either of which is a leſſe mi-
racle, and the beliefe of it will ſooner
finke into mens mindes, conſidering
ter a long confutation of this errour, concludeth thus. *Atque
tibi ſatisfactura ſpero, niſi mentem tuam nimis occupatam re-
periant, quod à pietate & à modeſtia tua procul abeſt. Sed ta-
men leuiter pro noſtra amicitia, monendum te cenſui, quia nu-
per cum te audirem, ſubueerebar, ne altiores apud te radices egif-
ſet hac opinio, quam ut facile eam abijceres. Hethero Farellus.
in epiſt. ad Caluinum, an. 1549 cuius initium eſt. Litteras tuas,
&c. & eſt epiſt. 78. inter epiſt. Caluini, edit per Petum Sanctean
dicum, Geneuz.*

that

OF HERESIE.

that Christ was God and Man; then that mens bodies after so manie alterations, mutations, and corruptions should rise againe (euen in the twinkling of an eye) the verie same that they were in this mortall life.

ARTICLE XII.

And the life everlasting.

C Concerning the life everlasting, which the Saints enioy in heauen, and is here treated of in this 12. and last Article, the Doctors of Protestancie, are as farre from beleeuing a right, as any of the former.

For first, whereas the Scripture saith, *if you will enter into life everlasting, ye must keepe the Commandements*, and, not that beleefe only but deedes must bring vs to heauen; they generally teach, that faith only doth Iustifie, and that the Commandements are impossible to be kept, and therefore farre from being necessarie to the attainment of heauen.

Secondly, whereas the sacred* Scripture, and out of it all Catholike Doctors (b) teach, that Baptisme is the only (b) Aukey that openeth vnto vs the Gate of this life everlasting: The Protestants (c) place those children there who die with
 ne cap. 9. & alij passim. (c) Calmin. l. 4. inst. c. 16. n. 24. & c. 15. n. 10. & 20 & cap. 16. n. 17. & 26. & in antidot. Concil. Trident. sess. 5. See the former.

Mat. 19.

v. 18. &

Mat. 7. v.

21.

* Iohn. 3.

5 & 37.

& Titus

3 5. &

Rom 5.

12. &

Ephes. 2.

v. 3. & 1.

Cor. 15.

v. 22.

(b) Au-

gustine l.

3. de ani-

ma & c-

ius origi-

out it; and further adde, that Baptisme neither hindereth nor furthereth in the way of saluation.

(d) Aug-
ustine
l. 4. con-
tra Do-
natist
c. 8. & de
fide &
symbolo.
& lib. de
patientia
cap. 26.
& lib. de
fide ad
Petrum.
c. 38.
* Vide
præfatio-
nem ope-
rū Zwin-
glii tom.
1. lib. de
providē-
tia cap. 6.
& Luther
in Genes.
cap. 47 &
Schluffel-
berg. lib. 3. Theolog. Cal. ant. 7. Sec Caluino Turcis. lib. 4.
cap. 9.

Thirdly whereas all Catholike(d) do-
ctors, according to the expresse word of
God, euer taught and beleued, that nei-
ther Pagan, Heretike, nor Schismatike,
could enter into life euerlasting; the
Protestants affirme, that not only He-
retikes and Schismatikes, but Heathen
also and Infidels (such is their wicked)
as they tearme it) Charitie) may be sa-
ued; *In vita aeterna*, &c. In the kingdome
of heauen (saith Zwinglius) * We shall
see Hercules, Theseus, Socrates, Aristi-
des, Antigonus, &c. yea (saith he) if I
might haue my choise, I would rather
choose the lotte of Socrates or Seneca,
then of any Roman Emperour, King, or
Prince addicted to Poperie. So Zwin-
glius, and the like is affirmed by Lau-
therus, Hardenbergius, Tossanus, Rho-
dolphus, and Bullinger.

Fourthly, whereas the * Scripture
plainly saith, that no spotted or defiled
thing shall enter into the Holy Citie;
the Protestants make no question, but
that all of their fraternitie, shall goe
thither, who yet (as they themselues
confesse)

* Apocal
21. v. 27.

confesse) haue alway their soules spotted from toppe to toe, and that also with mortal sin; sin (b) remaineth in vs; neither is taken away by baptisme. So Calvin; and againe, (i) all the parts of our soules are possessed with sinne; (k) neither is there any thing in vs free from a deadly contagion.

To all which, if you adde that prophaine Doctrine of the Apostle of Protestancie (l) affirming that in the kingdom of heauen shall be *dogges, sheepe, oxen,* and other like Creatures, for the inhabitants to sport with all, it will abundantly appeare, that the Doctors of Protestancie, are verie farre from beleenuing a right this twelfth and last Article of the Apostles.

b) Calvin in antid. concil. Trid. sess. 5. & lib. 4. inst. c. 15. n. 10, 11. & lib 2. c. 1. n. 8.

(i) Ibid. n. 9.

(k) Lib. 3. last. c. 12. n. 4.

(l) Luther in collog. meal. c. 49. tit. de vita eterna.

CHAPTER IV.

That the god of the Protestants, especially those of the Caluino-Puritan sect, according to their chiefe doctrines, and the famous confessions of some of the same fraternitie, is no other but a diuell of Hell.

* Calain
contra
Liberti-
nos c. 14.
*Si qui dij
turpia fa-
ciunt non
sunt di
Euripides.
impia &
scelerata
opera dij
beati non
faciunt.
Homer.
Odyss.
Pugnanti
est omni-
bus modis
ne quis in
ciuitate
quam vo-*

lumus recte gubernari Deum authorem sed causam esse malorum dicere vel auāre, quia nec piū est ita dicere, nec ipsum dictum secum consistit Plato lib. 2. de Repub.

THAT the Author of euill, is no other then a diuell, no good Christian euer questioned, neither doth Caluin deny, but that if God may be said to be the * author of euill, it may iustly be inferred that God is a diuell: now that the Protestants in generall, especiall those of the Calvinian seperation, make God the Author of all sinnes and offences whatsoeuer, their owne writings will giue sufficient testimonie.

Mala opera in impijs operatur, quis audet negare, se etiam in malis operibus saepe coactum aliud facere quam cogitauit. God doth worke euill workes in euill men, who dareth deny, but that he hath often ben compelled in euill workes to do otherwise

then

then he thought. So *Luther* the * Prote-
 tants Prophet and euangelist. When we
 committ murther or adultrie, it is the
 worke of God, who is the moouer, au-
 thor, and inforcer of it. so *Zwinglium*, *Fox*
 and *Willems* true Protestant confessor and
 martir: againe; although a bull do bull
 a whole heard of kine, yet it is no sinne
 in him but a greater commendation,
 because no Law forbiddeth him; yet if
 the master of the bull should lie with
 more wiues then his owne, he should
 offend, since the Law commaundeth
 saying, *Thou shalt not commit adultery*, euen
 so God hauing no Law prohibiting
 him he doth not sinne, though he worke
 those things which is sinne in men. &c.
 We say that God doth not only permit
 or suffer his creatures to worke or do
 any thing, but doth properly do all
 things him selfe, whether those workes
 be indifferent, as to eat and drinke &c.
 or whether they be euill, as the adultrie
 of *Dauid*. There is no reason why we
 should allow of this cold glosse, *That God*
doth only permit, and not also cause euils, so in
 effect *Melancton*: Again; the abulterie of
Dauid, and the treason of *Iudas*, are as pro-
 perly the workes of God, as the voca-
 tion and the conuersion of *Paule*.

It is a horrible decree I confesse (saith
Caluin) and yet no man can deny but

Luther in
 affert.
 art. im-
 presse.
 Witt. an.
 1520. art.
 36. See
 the Pro-
 testants
 apologie
 tract 1. c.
 2. sect. 10
 sub 14.
Fox in
 his acts
 and mo-
 numents
Willet in
 his Sy-
 noni
 passim
Zwingli-
us serm.
 de proui-
 dentia. c.
 6. tota. 1.
 & cap. 5.
 an 1530.
 See *Schlif*
felberg
 in the o-
 logia Cal-
 uin. art.
 8. p. 77.
Melanct.
 coment.
 in Rom 8
 edit. 1.
Caluini l

- 23 n. 7. that God forlaw, what end man should
 (b) Ibid. haue, and he therefore knew it, because
 lib. 3. in ft. by his decree he had so ordained it, &c.
 cap. 21. n. 5. (b) we call Predestination, the eternall
 decree of God, by which he hath or-
 dained with him selfe, what he wil haue
 done with euery man, for all are not
 created with like cōdition, but to some
 (c) Ibid. eternall life, to others eternal death is
 n. 7. preordained, &c. (c) wherefoeuer this
 (d) Lib. 2. pleasure of God raigneth, no workes
 Inst. cap. 23. n. 2. come into consideration; (d) men by the
 See also naked decree of God, without any de-
 lib. 3. in ft. sert of their owne, are Predestinated to
 cap. 24 n. 14. & 14. eternall death; (e) therefore whatsoe-
 (e) Lib. 1. uer men doe, or the diuel himselfe, God
 inst. cap. 18. n. 1. holdeth the sterne, and conuerteth their
 indemeanours, to the execution of his
 iudgements; God would haue the perf-
 dious king Achab to be deceiued; the
 diuell doth offer his helpe, to effect that
 busines; he is sent with a certaine com-
 mandement, to be a lying Spirit in the
 (f) Ibid. mouthes of all the Prophets; (f) the di-
 uel is said to blind the hearts of the in-
 (g) Ibid. credilous, but the efficacie of this error,
 commeth from God himselfe; (g) man
 (h) Lib. 1. being iustly forced by God, doth doe
 Inst. cap. 17. n. 5. what is not lawfull for him; (h) I farther
 graunt, that thieues and murtherers, and
 other malefactors, are the instruments
 (i) Ibid. of Gods diuine iustice; (i) Absolon pol-
 c. 18. n. 17 luring

luting his fathers bed, by incestuous adultrie, doth commit a detestable wickednesse, yet God pronounceth this worke to be his owne; (k) there can be nothing more plaine, then where he so often pronounceth, that he blindeth the mindes of men, and striketh them with giddines; that he inebriateth them with the spirit of drowlines, that he hardneth their hearts, &c. (l) behold he directeth his voice vnto them, but to make them the more deafe, he sendeth them light, but to make them the more blinde, he giueth them a remedie, but meaneth not to cure them, &c. the impure spirit is therefore called Gods spirit, because he doth answere to his becke and power, and is rather an instrument in doing, then an author of him selfe. Thus and much more Calvin, in which as you see like a true childe of darkenesse, he pleadeth fairely for his Lord and maister the diuell, clearing him as much as in him lyeth, from being any principall author of euill (as all good Christians hold him to be) and layeth it wholly on Gods shoulders, he maketh God (I say) the only, absolute, and principal author of all wickednesse, neither will he indure the word (Permission) *ridiculum esset*, &c. It were ridiculous (saith he) that a Iudge should only permit, and not also decree

k) Ibid.
cap. 14. n.
2. see also
lib. 2. inst
cap. 4. n. 5
l. lib. 3.
inst. cap.
24. n. 13.
Non ita
intelligen
dum est
quod dic-
tur quem
vult indu-
datur,
quasi De-
us in ho-
mine ipso,
que non
esset duri-
tiam cor-
dis opere-
tur indu-
rare enim
dicitur
quem mol-
liri noluit
noluerit.
Sic etiam
execare
quem iu-
minare
noluerit.
August.
li. de prad
& gratia
cap. 4.
Calum. l.
1 inst. c.
18. n. 1. &
2.

* Ibid. c. 1.
14 n. 2.

Caluin.
lib. 1. inst
cap. 18 n.
3. See also
lib. 3. inst
c. 23. n. 6.

Bucer in
enarrat
in epist.
ad Rom.
p. 394. &
239 an.
1536.
* Idem
in cap. 1.
ad Rom.
p. 72. &
in cap. 9.
pag. 459.

Beza in
apportif. 8
(g) Idem
contra
Castalion
apud Fe-
uarden-
tium in
theomac.
Cal.

decree what hee would haue done; where it is said, that God doth blinde men, and harden their hartes, may put it off, by flying vnto Gods *Permission*, as if God by leauing the Reprobate, did suffer him to be blinded by the diuel; but since the spirit pronounceth, that mans blindnes and madnesse, is inflicted by Gods iust iudgement, that solution is ouer-friuolous; againe, now I haue plainly shewed that God is the author of all those things which those *Censurers* (meaning Catholikes) would haue to happen by his *idle permission* only. So Caluin

Pharao (saith Bucer) did what God would haue him, neither could he doe otherwise; when God put into the hart of Dauid to number the people, doubtlesse God was willing to haue him to doe it, and wrought it in him; * since God *seduceth, hardeneth, deliuereth into a reprobate sence, sendeth a powerful error to make men do: such a thing*, it approoueth that he doth not onely permit them to fall into error by forsaking them, but also by inclining their hearts.

God (saith Beza) doth worke al things without exception, whether they be good or badde, vertuous or vicious, otherwise he should liue in idlenesse; (g) if God did only *permi* sinnes to be done, he were not Omnipotent, but an Epicurean

curean God, idle, slouthful, and impro-
vident; (b) humaine reason telleth vs,
that he is no lesse in fault, who is able to
saue one from destruction, & yet saueth
him not, then if he himselfe had de-
stroyed him; (k) we acknowledge that
God hath not only Predestinated men
to damnation, but also to the causes of
dānation. Now the causes of damnation
being finnes, it must needs follow, that
God] Predestinateth men vnto sinne,
& consequently is the Author of sinne.

(b) Idem
contra
Sycoph.
apud Du-
ræum lib.
contra
Whita-
ker, rat.
8. p. 218.
(k) Idem
in volum
theol. 1.
pag. 417

God doth not onely *permit* men to fall
into sinne (saith Marlorat) but he will
haue it so, and doth so ordaine, and by
his commandement, Sathan the hang-
man of hell, doth rise vp against vs, po-
werfully working what him listeth, in
the hearts of the wicked.

Marlorat
in cap. 1.
ad Rom.
v. 24. &
cap. 9 v.
18.

Many men hold a stale opinion (saith
Whitaker) that what finnes soeuer are
committed by any one, are done onely
by Gods permission, and not his will, &
this *permission*, they wholly seuer from
Gods will, whereas God doth not only
permit, but by his powerful will, would
haue all things done which the wicked
doe.

Whita-
ker apud
Duræum
rat. 8. p.
217. See
also pag.
214. See in
Caluin.
aut Mar-
lorat, &c.

God (saith Willet) an other English
Doctor) hath destined some to be the
vessels of his wrath, without any respect
to their workes, whether good or bad.

Willet in
syno. si.
pag. 554

Icon-

Crowly
in his A-
pollogie,
for the
English
writers.

I confesse (saith Crowly) these are my words, that Gods Predestinaitō was the only cause of *Adams* fall, but not consequently of al sinne; for such as haue eyes to see doe see; that *Adams* fall was good &c. the only cause why *Adam* was assaulted and ouerthrowne by Sathan was the Predestination of God; I confesse I haue said that Gods Predestination was the only cause of *Adams* fall, and of the murther of *Cain* against his brother *Abell*, yea that the most wiked persons that euer were, of God appointed to be wicked euē as they were, so Crowly in a booke entituled, *The apologie or defence of English writers and Preachers &c.* subscribed, *sent* and *allowed*, according to the order appointed.

The Cal-
uinists
make god
the au-
thor, mo-
uer, and
forcer of
all sinne;
and they
say that
though

It being euident then that the Protestants in generall especially the Calvinian, Zwinglian, & English faction, make God the principall cause of all sins and wickednesses, and repute the diuill but as his *Agent or instrument*, and it being also confessed by *Caluin*, *Whitaker*, and others, that the author of sinne, is no other but the *Diuill*. I will close vp this

the elect runne into *Adultrie*, *murther*, *lust*, and the like sinnes, yet they are neuer the more the sonnes of the diuill, no not for a moments space. See *Schlusfelberg* in theologie. *Caluin*. arc. 7. pag. 70,

chapter with the words of *Philippus Nicols* a Lutheran Protestant, only applying that in generall to Protestants, which he affirmeth of the Calvinists in particular, saying.

Deum quem colunt, inuocant, adorant, &c. We say that the God whom the Calvinists (and all other Protestants) worship, inuocate, and adore, is a desperate Arch-knaue, Arch-thiefe, Arch-traytour, Arch-lyer, Arch-hangman, &c. since there is no murther, no theft, no heinous offence, no deceit, no treason, no wickednesse, no lewdnesse, in in the whole world to be thought or deuised so great, so horred, so grosse, so abominable, which the God of the Calvinists (and other Protestantt) by his essentiall malice, doth not a hundred millions of times exceed and surpasse; vnder-firmiter, irrefragablliter, *αναυτὴ ῥητορὶς* *sequitur, &c.* whence it followeth firmly, vnresistably, & without contradiction, that the Calvinists (and other Protestants) in attributing such properties and power to their God, are blinde, madde, and possessed by the diuel, worshipping and inuocating a most horrible diuell, instead of the All-potent, Eternall, and Euer-living God; Againe,

Dens

The like
 affirme
 Hetsulius
 & Schlus
 selberg,
 two o-
 ther Lu-
 therean
 ministers
 and also
 Castalio
 (Caluins
 good bro

Deus Calvinistarum est leuis, &c. The God of
 the Calvinists (and other Protestants)
 is light, lasciuious, impure, variable,
 craftie, deceitfull, bloody, the Moloch
 described in holy writte, the roaring
 Lyon, the oldeemie, the accursed
 Leuiathan, &c. From which accursed
 and euer execrable god, or rather di-
 uell, the good God of heauen deliuer
 vs.
 ther) in their notable Treatises, against this blasphemous do-
 ctine of absolute Predestination, from which most of the
 chiefe doctrines of Protestant Religion, take their begin-
 nings.

FINIS.

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